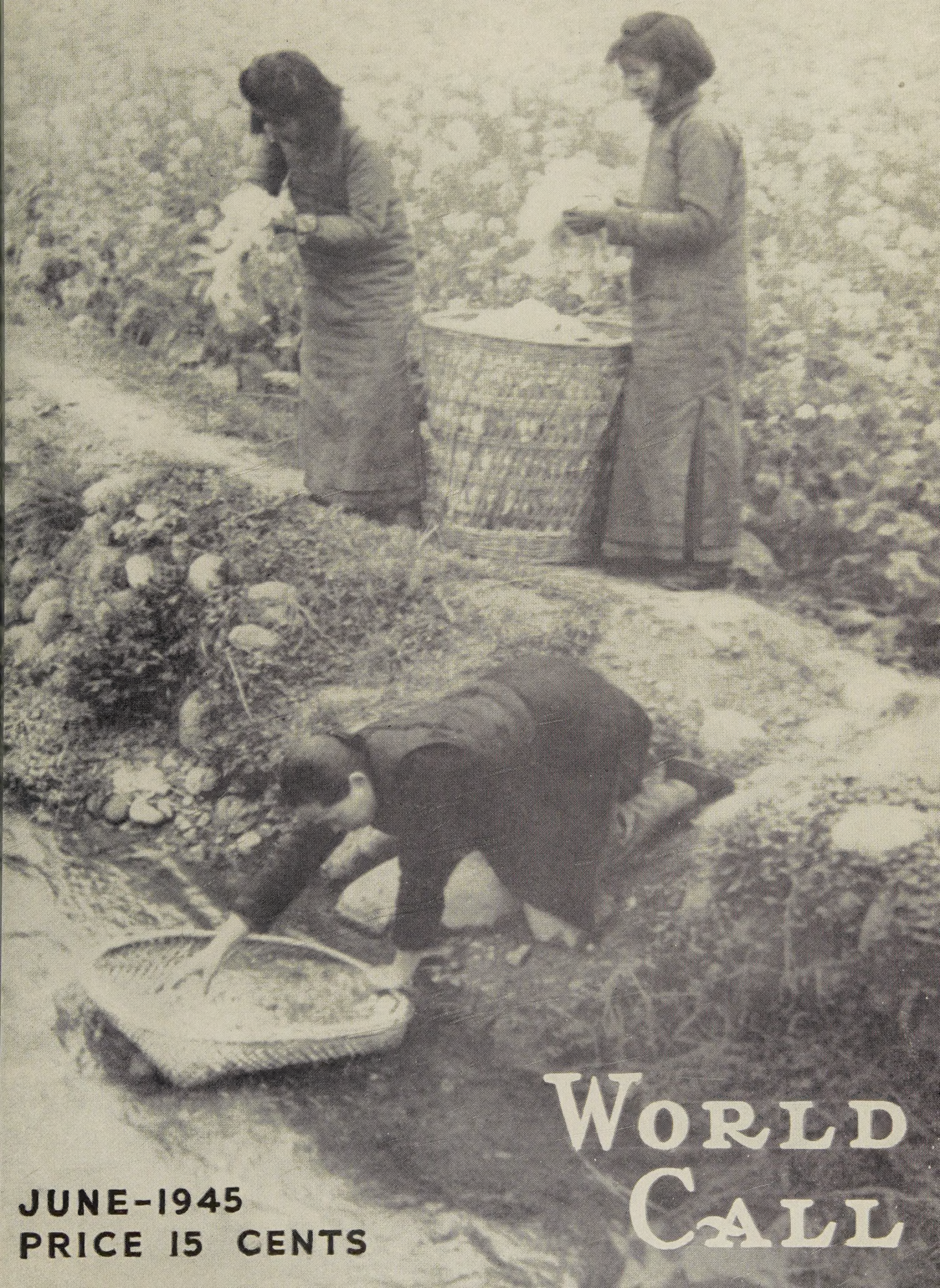

WORLD CALL

JUNE-1945
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World Call

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Circulation Corner

Dear Subscriber:

Last month we talked about the paper situation, and this month we want to tell you about some of the problems of distribution.

In the old days, we could almost tell you the very day that you would receive your magazine and always felt safe in promising it before the regular monthly meeting of your Council or Society. But we cannot do that any more. First, we cannot be sure that the magazine will be published at the very time we expect it. Second, even though it is published promptly and put in the mail, we cannot foresee the vicissitudes of travel to which it is subjected. We do know, however, that like many letters and papers, it sometimes takes a long time to make a short trip.

Then there are the problems of getting it from the post office to your own letter box. The former postman, who was a family friend to everyone in the block, may be gone and the new man does not have time to search out each family, with the result that a very slight mistake in address means the magazine is undelivered. Only the other day a subscriber gave the address as 712 when it should have been 721. The post office sent us a card saying that our subscriber did not live at that number and we did not know how to correct it. The subscriber wondered why she did not receive her magazine, and wrote to us. When finally the correction was made, we could not send duplicates because we had sent the magazines to the address furnished us, and our paper restrictions require careful accounting.

Before writing that you haven't received your magazine, please inquire at the post office. It will save you and us time and expense if you find it there. Certainly, if you have received the magazine once and the address is correct, you may be reasonably sure that subsequent failure to receive it is caused by some error in the post office. "Before writing, inquire at the post office," would be a good motto to follow. Also please allow reasonable time for the magazine to reach you. In other words, please don't write us about it unless it is more than two weeks late.

But if it is very late and the post office cannot trace it and you received your last number in good order, then write. We will do our best to trace it for you, for of course our business is to get the magazines to you and we want you to have every issue just as soon as possible.

With sincere thanks for your patience and understanding and a bit of sympathy, too, I hope, I am

Yours sincerely,
JESSIE M. TROUT
National World Call Secretary

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman; John H. Booth, J. Eric Carlson, James A. Crain, John L. Davis, Mrs. H. B. Marx, Doyle Mullen, Virgil A. Sly, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

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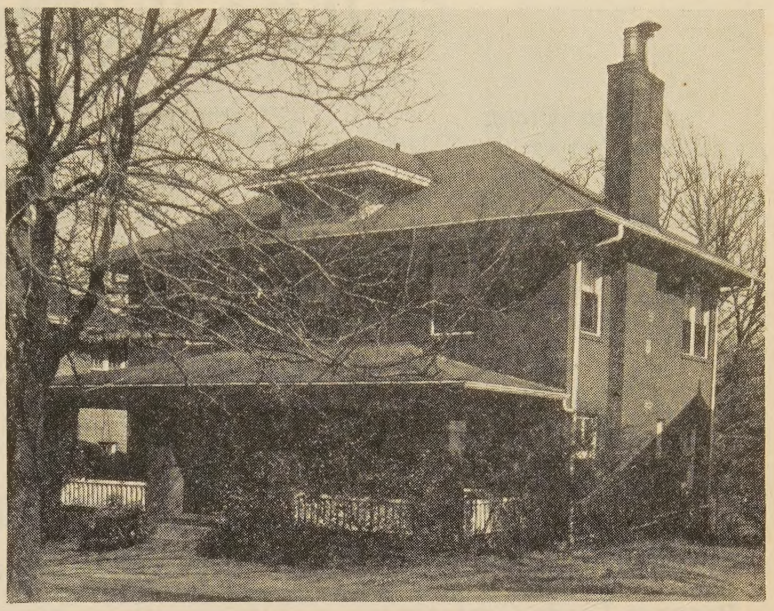
"PAPA WAS A PREACHER"



Parsonage, First Christian Church, Birmingham, Alabama.
Acquired through aid of a Church Extension loan.

Yes, her Papa was a preacher! Are her memories happy?

Well, for her and thousands of other P.K.'s (preachers' kids) the answer depends upon many things. If they lived in rented homes, some of their memories are none too pleasant. They include recollections of frequent moves into homes often inadequate to meet the social requirements of a minister and his family.

Hundreds of churches are awaking to the need of having their ministers as well housed as their congregations and, consequently, are acquiring parsonages.

The Board of Church Extension aided 45 churches with 4% loans to buy parsonages in 1944.

Let the Board help your church to buy a home for its minister.

For information write

BOARD OF CHURCH EXTENSION

222 S. Downey Ave. **Indianapolis 7, Indiana**

The Threshold

Our Cover

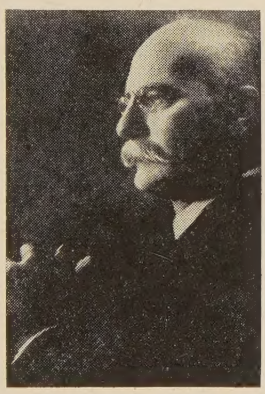
CHILDREN'S DAY is celebrated in June. And the picture on our cover this month shows two children of China with an older woman, all hard at work washing wool from the Cooperative at Lung-Feng-Chang, a rural Young Women's Christian Association, near Chengtu. The wool is placed in a basket and then dipped in the running stream.

Notice the field behind the three workers. It is full of mustard blossoms. The seeds of these blossoms are carefully collected and then converted into cooking oil for use both in the Cooperative itself, and also for sale outside.

The photograph was obtained from the Y. W. C. A. Emergency Fund, 600 Lexington Avenue, New York 22, New York.

Boegner Leads Conference

An Indiana conference on the work of the World Council of Churches was held in Indianapolis on May 25. The leaders of the conference were Marc Boegner of Paris, France, and Henry Smith Leiper, executive secretary for the American Committee of the World Council of Churches. Sponsoring organizations were the Indianapolis Church Federation, the Indiana Council of Churches, the Indianapolis Council of Church Women, and the Association for the Promotion of Christian Unity, a national board of the Disciples of Christ.



Dr. Marc Boegner

Dr. Boegner is president of the Reformed Church of France and pastor of the Church of Passy, Paris. He was the outstanding leader of the spiritual resistance during the period of occupation and was repeatedly threatened with deportation. Nevertheless, he refused to concede to the Nazis or the Vichyites and held steadfast to his convictions.

Dr. Boegner has participated in all the great ecumenical conferences of recent years, and is one of the most distinguished leaders of the ecumenical movement anywhere in the world.

Prayer for the Conference of the United Nations

Eternal God, guide, we pray thee, the representatives of the people assembled to establish the institutions of justice and of peace. Illumine their minds. Grant them the far-vision that sees beyond the boundaries that must be determined to the brotherhood that must be enthroned. Save them from the immediate that obscures the ultimate. God of our fathers, our God and the God of our sons, grant that our representatives shall be unresponsive to all provincial calls that would beguile them from their present duty. Commend us, we pray, to remain constant, strong in support of constructive measures, so that a warless world shall be built and the sword shall be beaten into plowshares. May the scorched earth of today become the good earth of tomorrow.

O Thou who art omnipotent, lead all who possess power to regard it as a sacred trust dedicated to the common good. Thou who art just, show us the way to justice. Forgive our acquiescence in inequality. Thou who art love, teach us to love one another.

Grant that our people may have eyes to see and ears to hear. Give to us a world vision. May we hear the voices of the poor, the exploited, the downtrodden, calling for justice. May we hear men of all colors and of all races summoning mankind to brotherhood.

Forgive our sins. Strengthen our resolve to do thy will.

Bless the Conference of the United Nations. Let all who assemble in San Francisco remember that the city was named for the blessed Saint Francis of Assisi. May his spirit be so present that men and nations shall come at last to accept the teaching of his Master—"He who would be greatest among you must become the servant of all."

Bless the President of the United States, and all in authority. Enable them with perpetual light. This we ask in the name of Christ who came to bring peace and good will to men. *Amen.*

—G. Bromley Oxnam.

Constitutional Liberties

The National Federation for Constitutional Liberties has recently given approval to the War Department position as reported in the press that in granting commissions and making various other army assignments *"the basic consideration is not the propriety of the individual's opinions; but his loyalty to the United States."*

"Any position," says the Federation, "short of this would constitute a denial of constitutional rights, would fail to utilize all qualified soldiers and would undermine national unity. The question of what one thinks of Communist philosophy is not involved. The issue is one of full utilization on a democratic basis of all forces dedicated to winning the war."

The Church in Europe

A recent booklet by A. L. Warnshuis, *The Church's Battle for Europe's Soul,* gives a stirring account of the present state of Europe and the part the church is playing there today.

Dr. Warnshuis is Foreign Counsellor for the Church Committee on Overseas Relief and Reconstruction, which coordinates the overseas relief and reconstruction interests of 26 Protestant denominations. In November and December, 1944 he flew to London, Paris and Switzerland as a representative of the World Council of Churches, the Federal Council of Churches of Christ in America, and the Church Committee on Overseas Relief and Reconstruction, bearing also commissions from many major denominations and a number of church-related agencies. He went as an emissary of the Christians of America, to bear their greetings and express their concern over the physical and spiritual welfare of their European brethren and to find out how the Christians of America could help. This booklet is the report of that trip and of the findings made by Dr. Warnshuis as he talked with churchmen and laymen of Europe.

Copies can be obtained at twenty-five cents each from the publishers, The American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Special Correspondent

Robert A. Root, for eight years a member of the editorial staff of the Des Moines (Iowa) Register and Tribune, has accepted an appointment to Geneva, Switzerland, as special correspondent on the staff of the World Council of Churches. His job will be to interpret to America conditions among the churches of Europe, particularly in relation to the total reconstruction program. He goes as an appointee of the Commission for World Council Service in New York City, in response to the request of the World Council office in Geneva that a religious journalist be sent to interpret European church news to America through news dispatches, special stories and feature articles.

Mr. Root is a graduate of Iowa State College with a Master's degree from the Columbia School of Journalism. He spent a year traveling in Europe on a Pulitzer scholarship in journalism.

Bible in the Philippines

The Bible House in Manila, belonging to the American Bible Society, is badly wrecked, the Society has learned from its secretary there, William H. Fonger, who was recently released from the internment camp, Los Banos. Plates for printing Scriptures in various Filipino dialects were stored in a concrete vault at the rear of the Bible House. About ninety per cent of these are undamaged, according to Mr. Fonger, but must be cleaned, and oiled and restored in a safe place. Printing will not be possible in Manila for many months, it is expected.

The American Bible Society already has on the press in this country 200,000 Gospels in Tagalog, Ilocano and Cebuan for the Philippines which will be forwarded as soon as they are ready.

WORLD CALL

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VOLUME XXVII JUNE, 1945 NUMBER 6

Good Samaritan in China

FROM the Church Committee on Overseas Relief and Reconstruction comes the remarkable story of Mrs. Wang, a registered nurse, whose husband was killed by a bomb while aiding war victims among his fellow Chinese. Mrs. Wang went to Hong Kong after her husband's death and became head nurse in the Queen Mary Hospital there. When Hong Kong was threatened she and her young son walked to Kweilin, three hundred miles inland.

At one place they had to cross a river. Bandits threatened to throw them into the river unless they were paid money; but there was no money left to give. In their extremity a kindly boatman—a total stranger—came to their assistance. He paid the bandits what they demanded, and then took the helpless widow and her child across the river. Then, going with them to a food shop, he told the storekeeper to give them all they could eat, and added, "Put it to my account."

These were the words, too, of the Good Samaritan in the Great Teacher's never-old parable—"Put it to my account." They are the words, also, of American Christians who are supplying funds to support the Relief Center at Chungking which provided food, clothing and shelter for Mrs. Wang and her son—*"Put it to my account."*

Idealist and Realist

THE Christian, in his approach to the problem of international peace, must be both an idealist and a realist. Such was the thesis of Dr. Cyril Garbett, Archbishop of York, in his 1945 Burge Memorial Lecture in Mansion House, London. Idealism, he said, will cause the Christian to content himself with nothing less than "a world ruled by order, with its nations abiding in justice, freedom and peace under the Fatherhood of God." Realism, on the other hand, forces the Christian to recognize that "As long as there are sins, hatred, anger, greed and jealousy, the possibility of war remains, and the statesmen responsible for the safety of their people will have to see that ramparts are built against the tempest's brutal and irrational violence."

"Even if we do not succeed fully in reaching our goal," the archbishop concluded, "with God's help the churches can do much to strengthen in the hearts of men a hatred of war. . . . But whether war is abolished in our day or in a thousand years' time, whether unbroken peace is to reign in this earthly city or only in the heavenly city not made with hands, the duty of the Christian churches is clear: to work with all their might for peace and justice and leave the results of their labor in the hands of God."

To this counsel to the churches we can only give wholehearted approval. Many of us may be more hopeful than the archbishop. But his conclusion is beyond question. The obligation of the church in this hour is to bear witness to the cause of peace and justice and leave the results to God.

Niemoeller's First Word

AMERICAN Christians will take heart from the nature of the first public statement of Pastor Martin Niemoeller after his release from eight years of imprisonment by the Nazi government. Germany's only hope for the future, he said, according to a dispatch from Italy to the *New York Times* on May 7, is in God and in the church. This man who nearly eight years ago went to prison for his defiance of the Nazis' attempt to direct the affairs of the church declared:

"Our people now know that all false idealisms are worthless. There is no possibility for finding a new ideal base other than in the church."

Pastor Niemoeller stated that he had not been mistreated during his confinement, though his hardships were without much relief, except for occasional visits from his wife and the permission to have books. (He read 300 volumes in English in the eight years.)

During this period he was, of course, troubled by many family worries. His sixteen-year-old daughter died unexpectedly last September; his eldest son was killed on February 28; another was wounded on Palm Sunday and then reported missing; and a third son has been missing for nearly a year. In addition, Mrs. Niemoeller has been seriously ill. One child was born after he went to prison.

It is to be noted that Dr. Niemoeller stated to those who interviewed him that he might have been released if he had agreed to leave his Dahlem church. This confirms earlier reports. That he refused is not

surprising to those who heard his last sermon in 1937 on the text: "We must obey God rather than men."

Niemoeller's first word following his release reveals an abiding faith in the church of Christ.

In China They Carry On

SEVERAL months ago announcement was made that through 1945 WORLD CALL would be sent by air mail to three mission stations of Disciples of Christ —in India, China and the Belgian Congo. Ordinary mail service had been extremely slow, and in the case of China had become almost nonexistent under wartime conditions. In order to comply with postal regulations as to weight it is necessary each month to divide a copy of the magazine and mail as two separate items to each station. The mission secretaries put the two parts together again when they are received and thus have their copy of the magazine much earlier than before. Word from the Congo is that the March issue, mailed March 2, was received there on March 25. With China the service is somewhat more delayed—6 to 7 weeks—but is doubtless appreciated even more by the people in remote Chengtu. We quote from a recent letter from Mrs. Edna Gish of the Mission there:

"One has to be entirely cut off to fully understand what it means. You miss it [WORLD CALL] first for the personal news of our brotherhood family. I am so glad ours started in time to tell about Mrs. Ward's trip and Dr. Henderson's arrival home. . . .

"It means a great deal to see a picture of our new leper colony in Africa and to read about the progress at White Swan. Meantime, you absorb fresh courage from the attitude of our whole home church toward this world's suffering.

"Then, we missed it in planning our work. How could we coordinate with things about which we did not know? We learned rather late that this was our Year of Dedication, but not too late for our members in Chengtu to hold an all-day meeting recently, using this as their theme.

"And then, there is the thrill of the news that concerns our own field. It is great to know that Edwin Marx is still on the job, 'Looking Ahead With China.' It was good to realize how worth while Chaplain Romine considered the work here. We felt the tears start when we read 'We Shall Rebuild—$409,000 for China, one-half of it to be raised this year.'

"It is wonderful to be a member of this family."

We have quoted from this letter almost in its entirety because we believe that it will enable our readers to sense the feeling of dependence and interdependence that marks our Christian associates in the outposts of the world. We have talked very glibly of the manner in which distance has been annihilated by modern developments in transportation and communication. But here we see something of the loneliness which accompanies the breakdown of that mechanical side of our civilization. And we see, also, the dependence of human beings on a fellowship in common purpose which can survive all such breakdowns.

In China our Christian friends, Chinese and American, carry on with courage and devotion. And in all the difficulties they face they look to us in confidence. We must not let them down.

Discussion of Peacetime Conscription

IT IS heartening to note the widespread discussion of the pros and cons of the proposals before Congress for compulsory peacetime military training. Since this is a question over which there is great difference of opinion, it would be most unfortunate for American democracy if a decision on so far-reaching a proposal were made without benefit of just such debate as is now in process.

Most of the opinion polls indicate that the people favoring peacetime conscription outnumber those in outright opposition. When, however, we add to the latter group those who feel that no decision should be reached now, the situation is reversed and it becomes clear that only a minority favors enactment now. Large numbers of people feel that we should wait until the nature of the peace and of conditions in the postwar world are more clearly defined before embarking upon a program which would cost billions of dollars and which would yearly take over the lives of hundreds of thousands of youth. Conscription in wartime, they say, is one thing. To put it on a permanent peacetime basis is something else.

A poll whose results are typical of many others was taken by Representative J. Harry McGregor of Ohio. Mr. McGregor asked the direct question, "Do you favor compulsory military training?" In response, 387 said "No" and 327 said "Yes." When broken down into classifications this poll revealed 185 club members in favor and 54 opposed to conscription. Professional men were in favor, 59 to 45; and businessmen, 81 to 57. In the groups opposing were housewives, farmers and labor: the housewives, by 49 to 26; labor, by 56 to 27; and farmers by 77 to 27. It is noted in this connection that *Wallaces' Farmer,* which is supporting peacetime conscription, found only 16 per cent of rural Iowa in agreement with its position, with another 11 per cent approving a modified form of training which would include a year of service in something like the CCC work or in a soil conservation program.

Most of our magazines and newspapers seem to favor compulsory military training in peacetime. Most of the educators, historically concerned with the training of youth, are against it, as are the church groups which have spoken. The discussion is democratic and wholesome. It ought to be continued until the American people arrive at a decision—deliberately and democratically.

That They Might Have Life

By DR. MARJORIE HORNER

Editorial Note: *Dr. Marjorie Horner and her husband are serving their first term as medical missionaries to the Belgian Congo with The United Christian Missionary Society.*

THIRTY years ago for every thousand babies born in the United States one hundred died in the first year of their lives. In 1930, sixty-five out of every thousand died; in 1942, only forty. That is, for every year that passes we have over 180,000 infants alive and healthy that would be lost if conditions and knowledge of the care of children had not improved since 1915. These may be only figures, but anyone who has ever lost a child will know that each figure means more than all the gold in the world.

In Asia and Europe this year thousands upon thousands of children will die of famine and war. In Africa thousands will die, as always, of superstition, ignorance and fear. Can Christians conscientiously enjoy all this wealth in the health of our children and not do everything possible to share this blessing with our brothers across the sea?

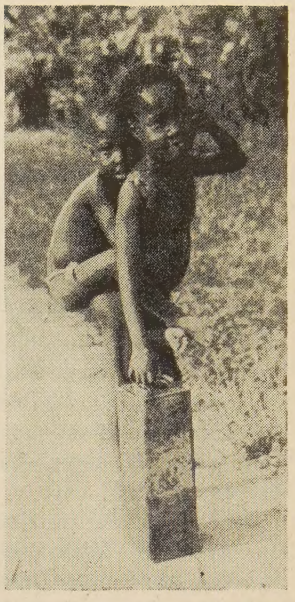
In the Belgian Congo where the Disciples' Mission is located, authorities have estimated mortality in the first year of life alone at between fifty and seventy-five per cent; that is, five hundred to seven hundred and fifty deaths per thousand births. To understand how such a state of affairs can exist, it is necessary to know a little of life in the region where the Mission is located.

In Africa childhood is a precarious condition. Even before birth a baby begins to suffer from the superstition of its elders for there are numerous rites and tabus imposed upon the mother. The most harmful of these are probably the tabus placed on various foods. The native diet is extremely limited even when all foods at his disposal are consumed; but when several tabus are imposed for superstitious reasons it can easily become seriously deficient and is probably an important factor in the loss of babies both before and after birth.

Dr. Marjorie Horner has just assisted at the birth of this Congo baby.

The baby is born under the worst possible conditions. Many are born, according to the age-old native custom, in the open forest without so much as a roof to shelter them from the dew or a mat to rest upon.

At birth the baby really begins to know the hard realities of life. He never knows the comfort of a blanket or a stitch of clothes upon him. If he ever knows the joys of a bath, it is a sudden ducking in a cold forest stream. He is immediately beset by mosquitoes, malaria is not long in following, and without modern medicine, there is no quinine.



Children of a Christian family at Wema carry water in a tin can for household needs.

An African baby never uses a bed or a cradle, for someone holds it every minute of its life. Most of the time it rides sitting on its mother's hip supported at its back by a sort of sling tied over its mother's opposite shoulder. There is nothing to support its little head. Since like all babies it feels the need for naps, it takes them in this position with its head wobbling about while its mother gathers firewood, works in her garden or cooks her food.

If nature does not give an African mother enough milk, this alone is almost certain death for a baby. Since sleeping sickness makes cattle raising an impossibility, the African does not have this source of milk for his children. Rarely do the parents have sufficient goats to produce enough milk, and even if they do, the custom of generations forbids the use of goat milk for an infant.

If a baby survives these natural misfortunes, he still must run the gamut of treatment by native remedies. For example, nearly every time a baby cries and very often when he doesn't cry a baby is given an enema. Frequently herbs as prescribed by the grandmother or witch doctor are used, some of which are much too strenuous for a tiny baby.

At our hospital at Wema one little baby was brought in very sick. My husband noticed symptoms that he had heard mentioned by other Congo medical missionaries as often following the enemas prescribed by the witch doctors. He questioned the mother and she admitted having allowed her family to give an enema. When the stools were examined, a large piece of the lining of the child's intestine was found. Of course the baby died in a few hours, and the parents were very sad for it was their only child. Since then they have been very fortunate in having another baby. The mother, who has been attending the mission school and the mission baby clinic, has learned a lesson and is bringing this baby up as a fine, healthy, Christian child.

With such care, guided only by superstition and ignorance, it is small wonder that the African mortality rate for infants is estimated to be ten to twenty times that for American babies.

What then can be done through the Missions to extend a helping hand of wisdom to these African mothers and fathers who love their children as much as any American parent? There is much that can be done. In fact, for many of the conditions causing childhood sickness and death in Africa, the Christian Mission holds the only cure because these conditions are rooted in superstitious practices.

Here are the methods which we attempt to use to improve these conditions.

First, we have baby clinics at each station where mothers with young babies may come in to have their babies checked each week for weight, cleanliness of the skin, possible unrecognized diseases, etc.

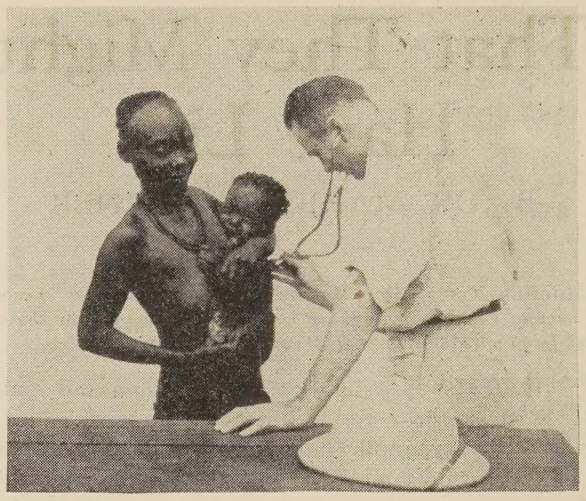
Second, we train mothers at our stations for better motherhood by courses in general hygiene and specific courses in child care.

Third, we are putting literature into the hands of the African. Miss Stober's *Mbatela Bana Ba Tosisi* (Caring for Small Children) is one of our best-selling books. It is particularly popular with new fathers.

Fourth, we maintain hospitals where treatment for sick babies as well as for parents and relatives can be received.

Fifth, we are educating the population at large in our schools. It isn't just the mothers in Africa that determine what is done or not done for an infant. It is the fathers and grandfathers, aunts and uncles, and especially the grandmothers that are involved.

Sixth and most important of all, we are evangelizing the population. Not until Christianity has taken real hold will the life of the African child be much improved because Christianity must replace superstition.



At Wema Hospital Dr. Howard Horner examines a patient

These are some of the things that, with sufficient staff and adequate financial resources, we can do for our African brethren; but we are charged with an estimated million souls and our missionary staff has fallen to twenty-two. Unless our staff is soon greatly increased, how can we share with so many the abundant life which we enjoy and which is meant for all?

A Radiant Easter in the Philippines

By JOSEPH SMITH*

EASTER has rarely, if ever, been observed with more genuine joy and radiant hope than here in the Philippines this year. The joy and the hope, like that of the first Easter, found their meaning in a past dark with pain and suffering.

On Monday of Holy Week I attended a service in the Knox Memorial Methodist Church in Manila. Two Filipino women were in charge of the service. One was the widow of a young minister whose outstanding ability had made him a recognized leader among the churches. He was killed by shrapnel as he stood in the door of his church during the American bombing of Manila in September. The young wife was left alone with three children. The call to worship which she read suggested the source of her courage and strength, "Come unto me, all ye that labor and are heavy laden."

The speaker was Mrs. Asunción Perez, former head of the national department of public welfare, and wife of the librarian in the University of the Philippines. Both she and her husband had received their early training in a Methodist mission school. In February, 1944, suspected of anti-Japanese participation in guerilla activities, they were taken to Fort Santiago, hell-hole of the Japanese military police. Her husband has not been heard from since. Her speech was not so much a description of what her captors had done to her as a witness to the faith which enabled her to come through the experience of four months spent among the living dead with a balanced mind and an unbroken spirit.

"The worst time of the day," she said, "was the evening hour. All our uncertainties and fears seemed to come to a focus as night closed in. Unanswered questions plagued our thoughts: Why have we been brought here? (No one knew.) Will we be questioned and tortured tomorrow? (No one knows.) What has happened to my husband? (No one knows.) Have the children been taken? Are they being cared for? Are they hungry? (No one knows.)

"Then in our questioning uncertainty we turned to One who knows all things, and entrusting our future to Him we found peace and quiet. I said to my friends, 'Let us not be afraid of the end of the day. The coming of twilight means we are one day nearer home—maybe our homes here or maybe our home in heaven—which one does not finally matter for we are in His keeping.' "

She ended her talk with a moving appeal that we make this faith which had sustained her and her companions through the twilight our guide and strength, now that the dawn had come.

Does anyone wonder that I came away from that service asking, "Why are we so halfhearted and lukewarm in our support of a cause which bears such fruit?"

*Missionary recently liberated by American forces in the Philippines.

China Voyager Looks at India

By LEWIS S. C. SMYTHE*

ON our way home from China we had six weeks in India during July and August, 1944. During that time we enjoyed visiting all of our Disciple mission centers in India. Although such a hasty visit to a mission field cannot provide very sound insights, I was very much interested in seeing what others were attempting to do in Christian service in another environment very similar to the environment in which we have been working for sixteen years in China. I found that the Disciple Mission was trying out a number of different ways of doing their educational, medical, and evangelistic work. This article is in the nature of observations on those in missions in India as I saw them.

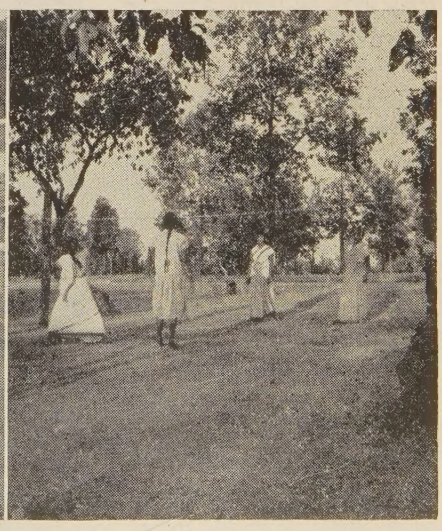
I. Educational

We found four schools for girls at different places, each one with a different objective and operating on a different plan. At Mungeli we found an elementary boarding school for girls in charge of Miss Anna B. Cowdrey. This school takes young girls and tries to give them their education in the midst of buildings and furnishings that are very similar to the homes of the poor families from which they come. Such a school is operated with two purposes. One is to keep the environment of the girl as close to village conditions as possible so that when the girl finishes school she will fit into village life again. In the second place, if education is to be made available to all the girls in India, it has to be on as economical a basis as possible because the country cannot support an expensive educational system. But the danger that such a school faces is that in trying to keep close to village conditions it will not lift the girls above village conditions. This school is trying to do the lifting in terms of learning and Christian living instead of in terms of more expensive paraphernalia in the home.

Another girls' school, called "Sumankhetan" (flower garden) at Pendra Road, which was started by Miss Zonetta Vance, is a very interesting experiment. When we were there Miss Leta May Brown and Miss Edith Clare Walden were in charge. The students here were of middle school age. They lived in groups of eight in small cottages built in a style similar to their village homes, but in each cottage simple improvements had been introduced; for instance, a chimney to take the smoke away from the fireplace in which the Indian cooking is done, and better arrangements for toilet facilities. Each household was organized as a cooperative group with an elected girl leader. The group was responsible for keeping its cottage clean and preparing its own food. Each cottage was issued a living allowance weekly, and a local market was provided on the campus each day where the girl in charge of purchasing for each group went to buy their food. Consequently, the group had to plan its budget for food and fuel each week in order to make the money last the week. Besides taking care of their cottages and food and clothing, the girls had their regular classes half a day and then spent half a day in the vegetable gardens of the school. Each group was allowed to receive the net profit from the vegetables that it raised. It will be seen that the girls found that arithmetic in the form of keeping household and garden accounts was absolutely necessary. But these young girls were not so overburdened with housekeeping, gardening, and bookkeeping that they did not have time for the finer things of life in the form of native Christian songs, adaptations of native dances, music and art. This girls' school seems to be almost ideally organized and operated. Yet in the at-

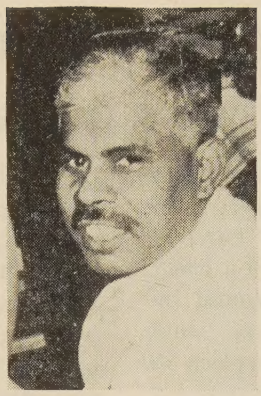
*Dr. Smythe is professor of sociology at the University of Nanking. On his return to America on furlough recently he visited the mission stations of The United Christian Missionary Society in India.

Left, at the Girls' Hostel in Mungeli students learn to care for cows, goats and chickens in preparation for the village life which they will lead. Right, girls at Sumankhetan enjoy a game of badminton



tempt to lift the girls above village life so that when they go back to the village they will be able to introduce improvements, some of their graduates have been trained away from their home villages.

For this reason, at Takhatpur we found that Don McGavran had a Christian Indian woman conducting in a two-room house at the back of the mission land a school for training in home-making for village girls. In cooperation with the housemother the girls took care of the household matters of cleaning, preparation of food, care of clothing, and also worked in the fields part of the day just as they would have to after they married an Indian villager. They also received some essential book learning and some training in handicrafts which would help them in making things for their families and in raising their children. Some of these girls were young engaged girls who had not yet been married; others were young married girls who were not yet old enough to live with their husbands; and others were married women whose husbands had given them a short vacation to go and learn something that would improve their village homes. This is getting very close to the grass roots of Indian village living; and at the same time, through the Christian personality of the housemother and the educational work involved, it is an attempt to give these girls some lift above the dull routine of village life, and consequently improve their village homes.



Above, Maqbul Masih and below, Dr. P. D. Sukhnandan, both American - trained Indian leaders

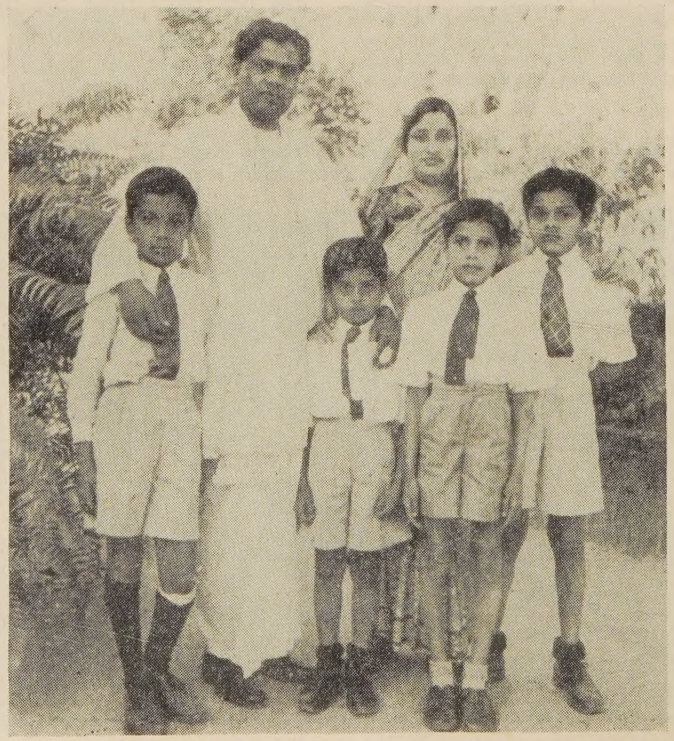
In Bilaspur the Burgess Memorial School, in charge of Miss Vida Elliott, is a boarding high school which trains Christian girls and a few Hindu girls that care to attend, in what we ordinarily call the finer things of life in order that they may be leaders or else the wives of educated Indian city men.

There was only one special boys' school and that is the vocational school at Damoh in charge of Dr. George E. Miller. This school is facing all the difficulties that a vocational school must face. Among these is the question as for what vocations it is best to train Indian boys who come from a country area and who will either go back to work on their fathers' farms or else go into the cities to work in industry. Consequently this school does some farming and some industrial work such as weaving and carpentry. In addition to the vocational training, the boys are given schoolwork similar to that of a junior high school in America. Dr. Miller, who will be retiring soon, would like to see this school put in charge of a vocational school expert who is not only able to diagnose vocational opportunities for these boys in present-day India, but is also able to train these boys in leadership so that they may become foremen or managers in industry instead of remaining routine day workers. Such a program has already been worked out in the leadership apprentice training school in China in connection with the industrial cooperatives where they are known as "Bailie" schools. Many would ask why these boys are not trained for college. The reason is that 95 per cent of them will never have a chance to go to college; therefore, the attempt is to train them in the work that they will have to do in life but to give it a broader content than purely industrial techniques.

The elementary school for boys and girls at Mungeli, in charge of Miss Neva Nicholson, with its keen-eyed youngsters sitting on floor mats, and the country school for boys and girls beside the road at Pendra Road were a joy to see.

In Jubbulpore the Disciples are cooperating in the Union Theological Seminary with the Methodists and others. Fortunately the school is farsighted enough to provide apartments for their married students, and they have a fairly well-equipped modern plant.

Below, another Christian leader, George H. Singh with his family. Mr. Singh also received his training in America, is a graduate of Hiram and Butler Colleges, and studied at the University of Chicago



II. Medical Work

The Smythe family arrived in Bilaspur racked with malarial fever contracted on the way out of China. Consequently, we have a warm spot in our hearts for the Jackman Memorial Hospital under the efficient superintendency of Dr. Hope Nichoson. She and our only Disciple Indian woman doctor, Dr. Moti Solomon, do most of the work in this 100-bed hospital. Miss Ruth Mitchell is in charge of the Indian nurses of whom Jamunia very gra-

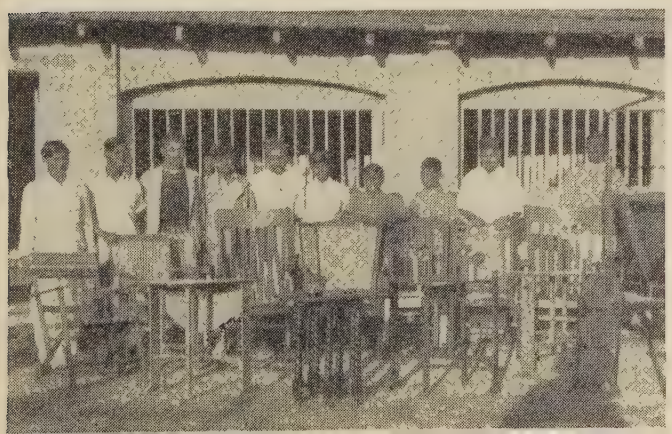
ciously took care of the Smythe family for the ten days of our illness. The Indian laboratory technician very efficiently made his blood tests, and our disease was diagnosed and treatment started within three hours of our arrival in Bilaspur. The problems of this hospital are that in trying to meet the desperate human needs about them, they do not have adequate space or equipment to do what they would like to do. The Indian caste system prevents the patients from receiving food from a central kitchen, and as a result, nearly every patient brings a relative to cook his food on stoves provided in sheds in the yard, thus adding to the congestion of human beings in the hospital. Funds for new buildings and equipment are urgently needed. A model-A Ford of ancient vintage acts as ambulance, service car, and mission automobile under the good care of an Indian Christian, Robert Ali.

The Disciples' hospital at Mungeli, in charge of Dr. P. D. Sukhnandan and Dr. Victor C. Rambo has, in addition to the problems of the hospital at Bilaspur, only 60 beds for 150 patients. In all directions excepting toward Bilaspur there is no hospital for hundreds of miles, and, consequently, the hospital in simple Christian mercy has made it a rule to provide floor space at least for every patient that comes. Funds have been given for additional buildings at Mungeli, but wartime restrictions on the use of building materials in India prevent construction at present.

At Damoh, Dr. Elizabeth Lutz was running a country dispensary with three beds for emergency cases and doing excellent service with very simple equipment.

At Pendra Road the sanatorium for tuberculosis, which the Disciples started forty years ago in very small buildings, has now been organized on a union basis and receives large contributions from the local independent Indian state and from other philanthropists in India as well as an annual grant from the government. It has large grounds with beautiful airy and sunny cottages for those who can afford them, and open, airy wards for those who cannot pay so much. It is in charge of an Indian doctor named Verghise. Miss Anna Bender, who has just returned to India, was supervising the accounts for our mission treasurer in India, Kenneth Potee, and at the

The carpenter shop of the Mission Boarding School at Damoh, showing some furniture made by the students



Orchestra at the Burgess Memorial School in Bilaspur

same time trying to extend the religious work for the patients and staff. Here is an illustration of how some service activities of the Mission can be greatly enlarged when put on a union basis, but the problem of maintaining the religious work in such an organization is difficult and requires great skill and tact.

III. Evangelistic Work

Evangelistic work for urban areas is being carried on in Bilaspur and Jubbulpore. In Bilaspur the afternoon vesper service in our church is as dignified and inspiring as that in any university center in America. An Indian pastor named Bhaiyshal Gulal is in charge of the work, but the service has been built up over the years by our evangelist-missionary, Church Smiley, and by the help of Dr. Hope Nichoson who plays the organ and is in charge of the music of the church. The church at the railroad center in Bilaspur is in a very needy area, but as yet has not been able to become self-supporting. The church in Jubbulpore likewise provides an inspiring service for an educated city community under an Indian pastor named Phillip Sidney. The evangelistic work of our mission in India is now in charge of a very capable Indian returned student. At Jubbulpore a brother of Dr. Solomon, named Peter, is in charge of the evangelistic work in the surrounding urban area and has forward-looking plans for his work reached daily by bicycle. We did not get to see the work of Samuel Maqbul Masih who is in charge of a self-supporting Indian church at Fosterpur, forty miles from Bilaspur. I had the pleasure of meeting Mr. Masih at the World Convention in Leicester, England, in the summer of 1935. He and George H. Singh and Dr. P. D. Sukhnandan are three American-trained students in our Mission and are giving it very capable Indian leadership. At Bilaspur, Miss Ethel Shreve, and at Damoh, Miss Ann Mullen are carrying on effective women's evangelistic work by visiting Indian village homes themselves and also training and directing a group of Indian women evangelists in each center.

At Takhatpur we found Don McGavran enthusiastically in the midst of a three-year program for evangelizing the surrounding villages. He has now placed

an Indian evangelist in each of the eighteen villages in which he has been able to win converts. Each of these Indian evangelists lives in the village and takes all the browbeating and cursing that are the lot of the Christian converts in an Indian village. When necessary he and Don McGavran help converts to rebuild their destroyed homes. The evangelist attends a monthly one-day institute at Takhatpur where Dr. McGavran trains them in the Bible stories that they are to teach to their people during the following month. Each evangelist spends a solid week with his people on each story. I never saw such intensive training for new converts anywhere but it seems to be necessary.

In addition to Christian teaching, Don McGavran has found it necessary to help his converts from the Satnami (True Name) sect of Hinduism which is dominant in his area to replace the economic aid that they received from their Satnami religious group. This means aiding them with loans for their crops and, where possible, in the marketing of their products. I spent a day with some of his evangelists and Christian farmers in discussing how they could change this mission loan system to a village credit cooperative society. Such cooperatives would put this on a self-help basis; and because it would enable them to secure loans from government banks, would make it possible for them to secure much larger loan funds, necessary to finance their agricultural work, than the Mission can provide.

Except for a very few educated Christian leaders, the problem in India is aiding the simple, uneducated Indian converts to reconstruct their old community life on a Christian basis with all the necessary educational, medical, economic, and church services that such a community requires; in time they will thus produce the active and efficient trained Indian Christian leadership similar to that which we have in China. The missionaries and the trained Indian Christian leaders need to extend their efforts in the field by working with as many lesser trained Indian Christians as they can possibly mobilize. It was a pleasure to see all of this work efficiently and smoothly provided with such finances as are available, and the careful joint planning under our mission secretary at Jubbulpore, Kenneth L. Potee. In addition to this work, he is also directing the mission press at Jubbulpore which is not only printing material in English and Hindi for the people in India, but is cooperating with the Baptist Mission through Leonard Crain to reprint in Burmese, Bibles, hymnbooks, and literature necessary for the return of Christian work to Burma.

Plans for Fellowship with Negro Churches

By ROBERT M. HOPKINS

THE board of trustees of The United Christian Missionary Society in its April meeting approved a new plan of administration for the field workers serving our Negro churches. This plan provides for a larger responsibility in such administration on the part of leaders chosen by the National Convention of our Negro churches, and also provides fuller cooperation of the related national agencies, the Board of Church Extension, the Pension Fund, the Board of Higher Education, the Christian Board of Publication and the National Benevolent Association.

This new procedure grows out of a study made by a committee on long-range program appointed some two years ago by the National Convention of Negro Churches. A very representative group of Negro leaders who constituted this committee made their report at the National Convention held last summer in Lexington, Kentucky. The basic recommendation in the report, which was heartily approved by the National Convention, made provision for the reconstituting of the Convention's national board or executive committee, whereby representatives of the United Society and the other agencies mentioned above become members of this national body. As thus enlarged the board, while the Negro members are in the majority, becomes bi-racial and will thus "serve as an instrument to integrate the Negro membership into the organized life of the brotherhood."

The United Society has regularly maintained three national field workers who have directly served the Negro churches. These workers have been directed by their respective departments within the Society, namely, the departments of church development and evangelism, religious education, and missionary organizations. The administration of these field workers is now transferred to the enlarged national board.

The new plan is undergirded by a budget of $17,400 for its first year of operation toward which the Negro churches are pledged to give $5,000 and the United Society and other national agencies are contributing the remainder. The headquarters will be located in Indianapolis, and the staff will reside there.

It is hoped that this new method of administration will make possible a number of real gains. First of all there will result a more genuine cooperation on the part of all participants, both white and Negro. The tasks of the field workers will become correspondingly more comprehensive, embracing all aspects of the organized life of the brotherhood. Not the least of the advantages anticipated will be the opportunity given duly chosen Negro leaders to have a much larger share in the administration of their work for and among their churches.

S. S. Myers, president of the National Convention and pastor of the Woodland Church in Kansas City, Missouri, who has had a prominent part in shaping the new arrangements, says: "With this plan we put the theory of Christian brotherhood on the shelf and make it real, vital and practical in the life of the church. The *togetherness* of the disciples was the secret of Pentecost, and the secret and virtue of this plan is *togetherness.*"

Advance in Paraguay

By FRED W. HUGHES*

THE Apostle Paul, from his prison cell in Rome, wrote the following words, "For this I am confident, that he who began a good work in you will complete it. . . ." That is the way we feel about the Church of Christ in Paraguay. A start has been made and it will be completed. Organized some five years ago, with nine members, all of them missionaries, the church has grown steadily until there are now thirty on the roll. Services are held both in English and in Spanish, but most of the work is in the language of the country.

It is interesting to note the way in which the church grows. Some months ago I visited a couple of boys who were mending shoes in the patio of a near-by house. I discovered that they had come from a small town some one hundred and fifty miles down the line from Asunción, and here they were with a worktable propped up against the wall of a patio for which they were paying a small sum. I invited them to church and they accepted the invitation. From that time to this they have attended all services regularly.

Just before Christmas I called them into the study along with others to talk with them about church membership. New Testaments were distributed and a class was started. Then came the time for them to make the decision. The elder of the two felt he must discuss the matter with his parents who were members of the Roman Catholic Church. He said that it was a serious matter and he wanted his parents to know why he was taking this step. So he started on his one hundred and fifty mile journey. He was gone for several weeks and we wondered what was happening to him until a letter came saying that he had read the New Testament to his parents and had convinced them that he was right. Then he had taken them along to visit his relatives with the same result. Now he is back in Asunción again ready to take his stand; and thus the church grows through personal contact.

*Missionary to Paraguay with The United Christian Missionary Society.

The Church of Christ in Asunción, Paraguay, is known as the "Templo Cristiano." Above are shown some of the members of the congregation as they leave the church on Sunday morning

Perhaps the most encouraging part of our work is the steady growth of our Sunday school. This was organized about three years ago with about twenty enrolled. Last year there was an enrollment of eighty with an average attendance of fifty. Our highest attendance was sixty-five.

Last summer a very successful Daily Vacation Bible School was held for two weeks with sixty children in attendance. It closed with a Christmas pageant in which forty-one people took part. The church was filled with the two hundred people who came to see it.

Now the Sunday school has been reorganized into three departments. The adult Bible class, which was organized last year with seven members, has grown to sixteen. Our goal is not only to double the enrollment but to do more effective work.

Plans for future progress include the organization of a young people's conference, the opening of a new evangelistic mission, and the founding of an Evangelical leper colony. Evangelical Christianity is moving forward in Paraguay.

Below are two of the groups served by the "Templo Cristiano" in Asunción as they appeared in the summer of 1944. On the left is the church school, and on the right the Spanish-speaking congregation.

—Photo by Cpl. Ollie.

Chaplain (Capt.) Frank W. Sprague, Stephenville, Texas, is shown delivering an Easter message to his congregation at a sunrise service for British and American troops somewhere in Italy

Easter Sunday in Italy

By PFC. CHARLES MAGARGAL*

With the 12th Air Force Service Command in Italy

WAR or no war, troops with the American and British forces in Italy still managed to observe Easter Sunday as they would at home. Members of the 12th Air Force Service Command and British troops stationed in the same area, observed Easter Sunday with a sunrise service conducted by Captain Frank W. Sprague, Disciple of Christ Chaplain, Stephenville, Texas, serving with the 12th Air Force Service Command, and Chaplain C. A. Somerscales, serving in Italy with His Majesty's Forces.

This service was the outgrowth of much planning by Chaplain Sprague and Chaplain Somerscales for it was their idea many months ago to bind together two countries through religious services and social gatherings where the American and British soldier could meet and better understand one of his allies. Besides conducting services in their respective units, Chaplain Sprague and Chaplain Somerscales have been conducting mixed services every Sunday for several months for British and American troops.

There was no beautiful church, no parade of new clothes, just a park somewhere in Italy, but the Easter spirit and the nearness of God was felt by every person present, even more so perhaps, for where is a better place to find the presence of God than in nature itself?

The service was complete even to a choir accompanied by an organ. The choir, consisting of personnel of the 12th Air Force Service Command, sang three well-known hymns that signify the story of Easter.

*Private Magargal is with the Public Relations Section of the 12th A. A. F. Service Command in Italy.

Mexico Jubilee Celebration

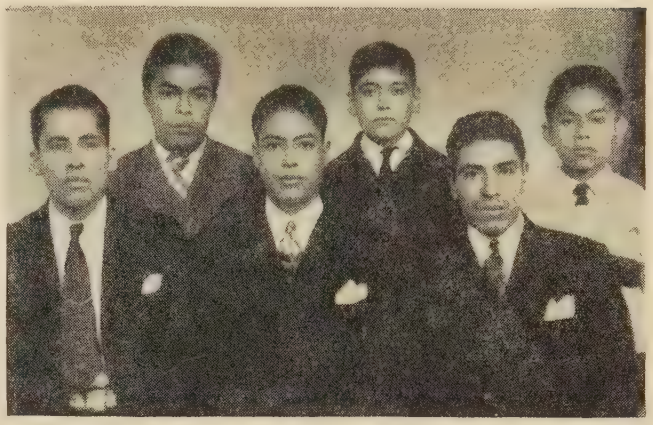
By MAE YOHO WARD*

SOUTH of the Border Down Mexico Way, the Disciples of Christ have been at work for fifty years and it is time to pause and take inventory of achievements and failures and make plans for the future. To that end the Mexican brethren are planning a Jubilee celebration the third week of August of this year. It will not be a convention in the ordinary sense of that word but a progressive rejoicing which will move from one place to another and will gather into its circuit the different types of work undertaken by churches of Christ. It is too early to predict all one might expect during that period but permit me to turn prophet and dream of what will be possible for those who can attend.

Mexico itself is a fascinating land with centuries of legend and history which catch the imagination and carry one back to the pageantry and culture of the Aztecs and the Mayans. If this is a first visit to Mexico it should include a visit to the Pyramids of the Sun and the Moon, to Cuernavaca over El Camino Real, and the Castle of Chapultepec, so that the visitor may become oriented in a land quite different from our own and about which impressions are so varied. Mexico is sophisticated. It is primitive. It is religious. It is pagan in its feeling for the soil. It is modern. It is young in its enthusiasm and it is very old. You must see and feel it for yourself.

After the brief orientation course, introductions to our work are in order. Mr. and Mrs. Fritz Huegel are Disciple missionaries in the city of Mexico. Mr. Huegel is a free lance in the Kingdom of God. Officially, he has responsibility for our share in teaching in the Union Seminary; but he is free to initiate and cooperate in every good project the Protestant community undertakes. He was one of the leading spirits in the Bible Crusade which with the assistance of the Salvation Army is putting a Bible into every home in Mexico. He conducts services in the penitentiary and among firemen. He and his wife may take us to one of the large Protestant churches on Sunday morning and in the afternoon will doubtless have in their home, for a communion service, a group of Disciples who have moved to Mexico City from places where we have churches.

Disciples of Christ work principally in the states of Aguascalientes, San Luis Potosí and Zacatecas so the main celebration will take place there. In Aguascalientes we shall visit the social center where Daniel Lopez de Lara rendered such fine service though he is now with the Union Bookstore in Mexico City. Here we shall see young people coming and going for story hours, games and recreation. There are night classes in the primary grades accredited by the public school system. Some sixty people are enrolled in special classes for English. Alongside the social center is the public library, maintained by the Disciples, the only one in the city. There you will meet Miss Elma Irelan, veteran missionary to Mexico, completing forty years of service as living link of the Parsons, Kansas, church during all of that time. With her lives Miss Leila Callender, newest missionary to Mexico, who has taken over part of the work of Miss May Wilson, now home on furlough.



Howard Holroyd, missionary to Mexico, sends the above picture of the group of six pre-seminary boys who are attending classes in San Luis Potosi this year. Three are studying in the high school of the state university, and three are studying in the Disciples' school. Because of the poor schools, or absolute lack of schools in many of the country districts, boys such as these must go to San Luis Potosi to continue their studies while they are still fairly young. Besides these six, there are two other local boys who are would-be candidates also, but they are attending Bible classes only as probationers at present. It is better for them to be truly sure of their calling before they are formally accepted. The above is indicative of the new interest the young people are taking in Christian service.

A trip to Hope Hospital will be included—that hospital which was started with hope and a mere trifle of equipment but is now accepted as a center of health and hope in the community. Miss Pearl Gibbons will meet us there for she is matron of the hospital.

No trip to Mexico is complete without acquaintanceship with one of our rural churches and maybe the one selected will be Posio under the guidance and direction of Mr. and Mrs. Paul Kepple. A trip to Los Haro would be profitable and enlightening but the distance will make it impossible for the week's celebration on wheels. This rural project, started by Florine Cantrell, now on furlough, is now carried on by Ruth Leslie.

Several evenings will probably be spent in the church at Aguascalientes under the direction of Mr. Andrade. There we shall listen and rejoice as the Mexican brethren tell their experiences of the past years, glad that we have had a small part in making known the good news of the gospel. We shall need to be informed about present conditions for there is a complicated set of forces which challenge our best wisdom and thinking.

*Executive secretary in the department of Latin America of The United Christian Missionary Society.

A good road now connects Aguascalientes and San Luis Potosí and we shall go there to see the children of Colegio Ingles, to witness the historic pageant and to listen to a cantata given by the church choir under the direction of Howard Holroyd. As a promise of better things yet to come, there will be presented six pre-seminary students studying under Mr. Cueva, pastor of the church, and Howard Holroyd. Mrs. Holroyd will give us an understanding of the church work, and Hallie Strange, in charge of women's work and women's societies in all of our churches, will tell of how the work has developed in that area. It may be that there will be sufficient time for us to see some of the work which Mr. Marcelino Medina does in the rural section near San Luis.

What a rich week it will be for those privileged to take part and share with our next-door neighbors our common aspirations in Jesus Christ. Thirteen churches in the U. S. support thirteen missionaries in Mexico. That will be a lucky number if every church has a representative there to share in the week of information, inspiration and fellowship.

Faith for Today and Tomorrow

By WILLIAM C. KERNAN*

FRANKLIN ROOSEVELT knew the Scriptures, loved them, and often quoted from them. His favorite chapter was the thirteenth of First Corinthians—his favorite verse in that chapter the last one—"And now abideth faith, hope, charity, these three; but the greatest of these is charity." If charity is the greatest of these three, faith is still one of them, and it was to faith that Mr. Roosevelt called us in his last written words.

They are found in a speech he prepared the night before he died for delivery the next night over the radio in observance of Jefferson Day. "Today as we move against the terrible scourge of war," he wrote, "as we go forward toward the greatest contribution that any generation of human beings can make in this world—the contribution of lasting peace, I ask you to keep up your faith. . . . The only limit to our realization of tomorrow will be our doubts of today. Let us move forward with strong and active faith."

Wherever men are engaged in the serious business of life—of nurturing it, preserving it, building it—stories of faith, in war and in peace, must be told. For there are tasks to be done, and difficulties to be overcome, and goals to be attained. There are human rights to be fought for, and prejudice to be banished, and the greater unity of mankind to be achieved. There are mountains to be removed from our path—and our Lord said that faith could remove them.

"The only limit to our realization of tomorrow will be our doubts of today. Let us move forward with strong and active faith."

*Dr. Kernan is director of the Christian Institute for American Democracy, 369 Lexington Ave., New York 17, N. Y.

WITHIN a period of less than a month the world has witnessed the death of three of the greatest idealists of modern times. To some it may seem incongruous and almost sacrilegious to link together the names of Franklin Delano Roosevelt, Benito Mussolini and Adolf Hitler. And stranger still to call the latter two idealists. Hitler and Mussolini were not idealists in the philosophical sense that they identified reality with the inner world of the mind, but rather in the secondary sense that they developed ideals and used their tremendous personal energies and the almost limitless resources at their command to drive toward the accomplishment of these goals. Roosevelt, the cultured product of Groton and Harvard, was undoubtedly well acquainted with the philosophy of Locke, Kant, Hegel and Descartes, but he, too, was more of a practical idealist than a philosopher. The difference between these three men was in the quality of their ideals and the character of the goals for which they strove.

Roosevelt, the Moral Idealist

Whatever may be the verdict of history, President Roosevelt was at the time of his death the embodiment of the hopes and aspiration of common men everywhere in the world. And when he died, the common people reacted as they would have done to the loss of a near and dear friend. His constructive idealism is embodied in such documents as the Atlantic Charter, the Four Freedoms, in his plans for a world organization of nations, and in a wealth of domestic social welfare legislation. His ideals were essentially global and his dreams included all men everywhere. Whatever else history may say of Franklin Roosevelt, it cannot fail to identify him with humanity's hopes for freedom and world unity.

Mussolini, the Egocentric Idealist

Benito Mussolini was an amoral, egocentric idealist. He dreamed of restoring to Italy the glory that belonged to ancient Rome. But it was not the Rome of justice and peace of which he dreamed. There is nothing in the record to show that he ever distinguished between Stoic Rome and Epicurean Rome. The essentially amoral quality of his character obscured all such distinctions from his mind. He saw Italy again supreme in the Mediterranean world, controlling the traffic lanes between the West and the East and thereby in position to dictate terms to Europe, Africa and to large areas of Asia. Liberty and justice meant nothing to him and finally his own people put him to death and kicked and spat upon his body as it lay in the streets of his own home city.

Hitler, the Frustrated Idealist

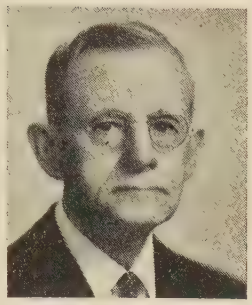
Adolf Hitler, too, was an idealist. But a bitter, frustrated idealist. He had seen Germany beaten and humiliated. He dreamed of revenge. He saw also a Europe that badly needed unification. He believed that a revived Germany might unify Europe around herself. He set out to achieve that dream, but he was frustrated by his own bitter hatreds. His "New Order" became one vast penal colony, and even Germany itself was at the last little more than a huge slave plantation. And the dreamer who, had not his mind been diseased at its source, might have led Europe to happiness and prosperity, died a suicide in the midst of the ruins of his own chancellery.

In the lives of these three idealists an Isaiah might have found an absorbing theme. A volume might be written dealing with the relative value of ideals—good and bad—by which men are motivated. The lives of Adolf Hitler and Benito Mussolini on the one hand and that of Franklin Roosevelt on the other would give pointed illustration to such a volume.

Retirement of C. W. Plopper

By C. M. YOCUM*

WANTED — A first-class bookkeeper to keep a full set of books. A young or middle-aged man preferred. Must be a member of the Christian Church. Address Bookkeeper, care Standard Publishing Co."



C. W. Plopper

This want ad appeared in the *Christian Standard* of August 25, 1900. It was read and answered by a number of applicants, among them a man who was then living in Fitzgerald, Georgia. His letter attracted F. M. Rains who had written the ad. Hence C. W. Plopper was invited to visit the office of the Foreign Christian Missionary Society in Cincinnati for a conference concerning the position. So it was that on January 1, 1901, he began his work with the Foreign Society, first as bookkeeper, then as treasurer, later on to continue as treasurer of The United Christian Missionary Society.

Of every annual report of the treasurer since then across forty-four and one-half years, the auditor has stated, "I hereby certify that the balance sheet shown in the Treasurer's report is in agreement with the records of the Society—and correctly presents the financial condition of the Society." Through these years Mr. Plopper has received and accurately accounted for approximately sixty-two million dollars. Every penny of this large sum has passed through his efficient hands and has been used as the donors designated or, if undesignated, as the board of trustees directed. Absolute honesty, unfailing courtesy, and complete efficiency have characterized his services through the years.

Two of the treasurers on foreign fields, each of whom has worked a quarter of a century or more with Mr. Plopper, speak of him in affectionate terms. Edwin Marx of China writes:

"He is much more than a competent worker. He is a Christian gentleman and brother, thoughtful, sympathetic, kind and considerate. His heart retains the glow of personal interest in each one he serves though continents and oceans intervene. His correspondence, even when dealing with business formalities, maintains the intimate, friendly tone."

W. B. Alexander of India writes:

"For the twenty-five years that I was treasurer of the India Mission, it was my happy privilege to work with Brother Plopper, Treasurer of the U. C. M. S. He was very accurate and clear in all his financial correspondence. I do not know a single instance in which he seemed to me other than entirely sympathetic in every phase of the issue under consideration and fair in dealing with it."

Through all the years that Mr. Plopper has served the world-wide brotherhood, he has continued his dependable and effective service in the local churches of which he and his family have been members. For years he has been secretary of the board of elders of the Downey Avenue Christian Church in Indianapolis, and is counted by them a Christian gentleman who always bears his full share of every load.

Is it any wonder then that we, his associates, will greatly miss him when he retires as treasurer of the United Society on June 30, 1945? Affectionately, however, we wish him and Mrs. Plopper many years of continued service in fields of their choosing.

*Dr. Yocum is chairman of the division of foreign missions of The United Christian Missionary Society.

—Photo from South East Asia Command

Chaplains Cooperate in India

Combining British and American religious worship is a common occurrence at the closely interwoven Allied headquarters, South East Asia Command, Kandy, Ceylon. Personnel of both nations share the one chapel—even the church service. Worship is conducted on a share-the-pulpit basis. The Church of England's army cleric divides ecclesiastical functions with Chaplain (Major) Harold G. Elsam of Chicago, U. S. Army Chaplain and Disciple minister. Chaplain Elsam was born in India of missionary parents, Mr. and Mrs. C. G. Elsam. He is discussing religious services schedules in front of the tiny SEAC chapel with Chaplain J. C. Mills, Roman Catholic priest (left), and Chaplain T. D. Davies of the Church of England (right).

Interpretations from San Francisco

EDITORIAL NOTE: The following bulletins are excerpts from reports written at San Francisco by Walter W. Van Kirk, James C. Baker, and O. Frederick Nolde, who were chosen by Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America, to attend the United Nations Conference as consultants to the American delegation in response to the invitation extended by the Secretary of State to forty-two labor, business, professional and religious organizations to send consultants to San Francisco. Dr. Van Kirk is the secretary of the Federal Council Commission on a Just and Durable Peace, Bishop Baker is chairman of the International Missionary Council and Dr. Nolde is secretary of the Joint Committee on Religious Liberty of the Federal Council and the Foreign Missions Conference of North America.

April 25, 1945

THROUGHOUT the first session, there was recurring evidence of dependence upon a Supreme Being. "We shall begin the Conference with one minute of silence and solemn meditation." This announcement followed the opening sentence of the acting president. Each in his own way was thus given an opportunity to seek a power beyond that which man can provide. The Conference was permitted to reflect a wide-spread mood to which Mr. Stettinius subsequently referred, when he said, "The prayers of the people of the world are with us. They are spoken in many tongues and in the words of many creeds. But they are as one voice, rising from the tragedy and suffering of war, in prayer for lasting peace."

* * *

The following suggestions were proposed for consideration at San Francisco by the Chinese government:

1. The Charter should provide specifically that adjustment or settlement of international disputes should be achieved with due regard for principles of justice and international law.
2. The Assembly should be responsible for initiating studies and making recommendations with respect to the development and revision of the rules and principles of international law.
3. The Economic and Social Council should specifically provide for the promotion of educational and other forms of cultural cooperation."

The four governments have agreed to join in sponsoring these proposals at San Francisco. The similarity between the first two Chinese statements and the second improvement urged by Cleveland is reassuring.

April 30, 1945

One of the many rumors that are cast about has to do with a proposal by the United States for the allocation and government of colonial territories after the war. It is reputed to have received general support among other countries. According to this rumor, a distinction must be drawn between "strategic bases" and "other colonial territories" where the welfare of colonial peoples and the presence of valuable natural resources are major concerns. Both categories are to be subject to some jurisdiction by the world organization. In the former instance, the nation to which the base is assigned shall normally be in control. However, the world organization shall have the right of inspection at all times, and when it is taking enforcement action, shall have the facilities of the base at its disposal. In the second instance, territory outside the base area shall be under "international trusteeship" and the governing authority shall obligate itself to abide by certain standards of treatment for the natives and certain standards for the use of natural resources. The rumor does not reveal what is encompassed by the term, "other colonial territories." It is therefore not clear whether all colonial areas or only those acquired from enemy nations in the present war are to be included. Christian people have serious concern about this issue and will anxiously await its disposition.

May 3, 1945

In a meeting of the consultants with Mr. Stassen, Dean Gildersleeve, Mr. Dulles, and numerous special advisers, the discussion was focused on the Economic and Social Council. From the general discussion, the consultants gained the impression that the United States delegation might not consider it wise to go sufficiently far in its recommendations to meet the expectations of church groups and of other agencies which had been bent upon the improvement of the Dumbarton Oaks Proposals. This seemed particularly true in the area of human rights.

* * *

Since many representatives of the forty-two agencies showed considerable unanimity on the matter of human rights, they submitted a formal statement thereon to Mr. Stettinius, barely in time for consideration by the United States delegation before its recommendations were finally framed. Their immediate concern was that the United States should take a position of leadership in seeking adequate provision for human rights. This position ought not to be contingent upon anticipated support or opposition by any nation or nations.

* * *

As contacts with the United States delegation continue, two limiting circumstances significant for the possible outcome of the conference are to be noted. The first has to do with the need to understand the background which in part determines the stand of delegates from different parts of the world. It will be obviously impossible, by way of example, for the American point of view to find full expression in the Charter. Both drawbacks and compensations are here attached. The level at which the operation of the world organization will begin may not be sufficiently high to comply with our expressed ideals. On the other hand, the need for every national group to be willing to learn from other peoples must be recognized.

A second matter that ought to be understood at this state of the proceedings is the urge to speed. The fear that events in Europe will make it necessary for the heads of delegations to return to their home coun-

tries before the Conference can fully complete its task is frequently mentioned. In some quarters, this is creating a mood to keep changes in the Dumbarton Oaks draft to a minimum.

May 9, 1945

The churches have long held to the view that human rights and fundamental freedoms should be regarded as matters of major concern to any international organization responsible for safeguarding the peace. The Dumbarton Oaks Proposals were not sufficiently explicit at this point. Accordingly, the Cleveland Conference recommended that "a special commission on human rights and fundamental freedoms should be established."

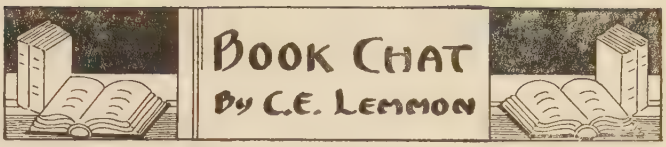
The Big Four are now agreed that the Charter to be drafted here should go beyond the Dumbarton Oaks Proposals in the sense that the member nations of the International Organization would be pledged to undertake the "promotion and encouragement of respect for human rights and for fundamental freedoms for all without distinction as to race, language, religion or sex. . . ." The Big Four also recommend that the General Assembly should "assist in the realization of human rights and basic freedoms for all. . . ." It is further recommended that the Economic and Social Council set up a number of Commissions, one to be charged with the "promotion of human rights."

* * *

The Cleveland Conference recommended that "the Charter of the Organization should clearly anticipate its operation under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law."

Here, again, the Big Four have agreed to sponsor several changes in the Dumbarton Oaks Proposals. It is recommended that among the purposes to be served by the international organization is that of bringing about by peaceful means "and with due regard for principles of justice and international law" adjustment or settlement of international disputes which may lead to a breach of the peace. Furthermore, it is recommended by the Big Four that the General Assembly shall have as one of its functions "the encouragement of the development of international law."

The Cleveland Conference recommended that "the provision for amendments (to the Charter) should be liberalized so as not to require concurrence by all the members of the Security Council." While the amendments to the Dumbarton Oaks Proposals jointly sponsored by the Big Four do not remove the necessity of concurrence by the permanent members of the Security Council before amendments to the Charter can come into effect, it is recommended that "a general conference of the members of the United Nations may be held at a date and place to be fixed by three-fourths vote of the General Assembly" for the purpose of proposing revisions to the Charter. The convening of such a Conference as circumstances may require, would provide opportunity for the peoples of the world to mobilize public sentiment in support of those changes in the Charter which may from time to time appear to be necessary.



WORLD CALL

J. PAUL WILLIAMS of Mount Holyoke College and Hartford Seminary shares the disquiet which men of the church and education feel at the increasing secularization of our American educational system, and writes a thoroughly competent book called *The New Education and Religion.* Much of the book is historical, giving the background of religious education in early America, the increasing confusion of sectarianism, and the growing impingement of commercial and secular influences. Dr. Williams carefully examines the present status of church and synagogue education, through Sunday schools and parochial schools. He also examines the public school and its curriculum, re-emphasizing the point so often raised that our present educational curriculum in leaving out religion, as if irrelevant and of no importance, really loads the mind of the youth against religion. It is therefore apparent that religion must find its way back into the integrated program of our public schools. The author is no utopian, seeking a quick and revolutionary change. He realizes the difficulties in the conflict of educational interests through our parochial schools and sectarian divisions. He does think it important for Americans to face this issue, and is at pains to point out the possibilities of improvement. It is his contention that the broad content of religion and the religious attitude toward life and society can and should be given an emphatic place in public education. He would reserve for the Sunday schools and parochial schools the teachings of those religious practices incident to the points of view of our varied religious interests.

RELIGION is the heart of culture," contends Charles D. Kean in *Christianity and the Cultural Crisis* and any culture which feels that religion is "irrelevant and inconsequential" is in revolt against itself. This, says Dr. Kean, is the state of our American culture. In defiance of the plain teachings of Christ that the kingdom is "within," we continue to view society objectively as a scientific formula conditioned largely by the laws of economic determination. In order to place man within the scope of this scientific formula we invent the term "economic man." This disposition to view society "externally" and outside of self stems from the ideas of James Harrington and John Locke and found ready acceptance in our American culture when transplanted in colonial days from England. With this "externalism" as his basic criticism, Dr. Kean in *Christianity and the Cultural Crisis* examines such problems as our machine age, the industrial revolution in America, unemployment, social security, work and its effect on personality, and the relationships of our culture to the world community, the church and the school. The closing chapter on the future of Christianity is an attempt to fix the direction of Christian criticism and energy in the improvement of our human lot.

THE PUBLICATION of a series of addresses by the late William Temple, Archbishop of Canterbury, under the title, *The Church Looks Forward,* emphasizes the loss which our western world has sustained in the untimely death of this great Christian leader. These addresses are simple, profound, deeply devotional, and coupled with a social outlook almost revolutionary in its economic and political connotations. During the winter of 1943, the Archbishop made several addresses in cities throughout England and Scotland, giving his views of the role of religion in social affairs, and specifically pointing up his messages by outlining social programs and drastic economic reforms. This was about the time of the Beveridge reports on social security, and we have no doubt the addresses of this Christian leader so strategically placed were influential. The material in these addresses is much the same as that included in an earlier volume written by the Archbishop called *The Hope of the World.* The church and church leaders of our generation cannot afford to ignore the material in these books.

(*Continued on page* 39.)

Healing—His Aim and Ours

By LESLIE BATES MOSS*

MILITARY action contains no healing power for the wounds of the human spirit. Those who would speak peace and comfort must come with healing sympathy and materials for relief of suffering.

In Europe, the church in thousands of communities will be the sole remaining organized group. Its building may be shattered, its minister may have been taken to prison camp, many of its membership may be scattered, but the church still exists. Its part in reforming the ordered life of a community will be absolutely essential. Early on the list of needs will be to help gather the far-flung membership once more. New leadership must be trained. Youth movements which are Christian will be needed to dissolve the nurtured hatreds of Nazi inception. The orphanages and hospitals and schools the church used to carry on must be started once more. Church papers and new books must be printed.

So the churches of Europe will be able once more to give powerful impetus toward a changed civilization. If the church alone, of the manifold organizations of society, withstood the fury of the war, what lessons in spiritual understanding it must have to make known to the rest of us. After the black years of hate and torture and suffering of mind shall the church with its spiritual message of love and comfort and healing dally while other forces seize the initiative of service to the needy?

For years the churches in the United States have been planning together and working unitedly to maintain a life-giving stream of help to victims of the war. Through its church-directed and auxiliary agencies these streams of healing gifts have been sent. Sometimes in face of the huge need it has seemed scarcely more than a trickle of help. Now with liberation coming rapidly we need to step up the flow to such proportions as will really bring healing to the many who need it.

The cessation of actual fighting brings many voices clamoring for reconversion of the war effort to civilian production. In the case of the church the reconversion should be to a more complete and ample ministry for the healing of the war-torn, emaciated men, women and children, whose confidence in God may have tottered but whose hope in his ability to retrieve their lives from destruction must not now be allowed to remain dim.

The future of the church may depend upon our Christian ministry of healing to ravished souls. No peace will long endure which has to rely on broken bodies and weakened spirits. We must now spend ourselves to the uttermost to make his love and mercy a cleansing power to all who need it. Let us respond in unrestrained measure to the opportunity given us to help the victims of this war. We have been remarkably free from its savage effects. We should be correspondingly free with the giving of our substance that they may live.

Our Lord said, "I was hungered. . . ." Do we recognize his need when we gaze upon humanity today? If not, may he sharpen our eyes and our imagination to respond to his need. Healing was his aim. It should be that of his church today.

*Dr. Moss is executive secretary of the church committee on Overseas Relief and Reconstruction (CCORR). The work of this committee is included in the objectives of the Week of Compassion offering of Disciples of Christ.

Beautiful Jade

BEAUTIFUL Jade had gone to school at a mission in China, but her parents had been opposed to her adopting Christianity. They arranged a prosperous marriage for their lovely daughter. But when the war came, her husband lost all his wealth and worried so that he fell ill. Desperately his family prayed to his gods to save his life. As he became steadily worse, and what money was left quickly dwindled, Beautiful Jade decided her only hope to save him was to sell her boy and girl and get money to send him to a hospital. At first, it seemed as though he actually improved a little, but when she no longer could keep from him what she had done, it proved the last straw. He died, leaving her quite alone. In her despair she sought out a former Christian teacher who had been kind to her at the mission school. Some poor people of whom she knew had obtained money to set up a small retail business. They said the money was sent by American Christians. Could the teacher help her to get such a loan to buy back her son so she would have someone to support her in her old age? She was well educated and could work and repay the loan if the interest was not exorbitant—say, not over 10 per cent a month; it would be a good investment.

The teacher listened and agreed to her plan, but on certain conditions; there would be no interest—American Christians wanted no gain for themselves from such loans—they only desired to do the will of Jesus Christ by helping those less fortunate than themselves. They would loan her the money which she could pay back gradually as she earned, but she must borrow enough to buy back both children, since girls were just as valuable as boys in the sight of God.

Beautiful Jade nodded her head slowly in agreement. "If my parents—if all China—could learn that," she said, "how different many things would be; how different my life might have been, if I had had the courage to become a Christian many years ago."

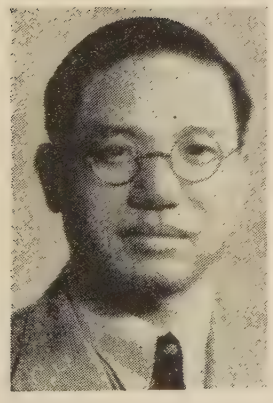
Note: Small loans from relief funds sent by American Christians have helped many a Chinese family in the physical and spiritual crises. Rate of repayment is amazingly high. Such loans are in line with the "relief" ideal—to help them to help themselves. Give through your own church designating your gift for China relief.

The Church in China Plans Christian Advance

The church in China has come of age. After a century and a half of Protestant missions, the churches in China are assuming their place in the world-wide fellowship of Christ, eager to guide their own course and bear their share of the common responsibilities. The use of the word "missions" is decreasing; the term "church" is preferred.

Chinese leaders are accepting the burden of making plans and decisions and carrying out their programs. Self-support is increasing, but they still need and welcome aid, both in men and money, from the churches in America.

Outstanding Christian Men and Women Fill Places of Leadership



Bishop W. Y. Chen

Doctor W. Y. Chen, bishop of the Methodist church in West China and general secretary of the National Christian Council of China, who spent last year in America and is now returning to China. Bishop Chen will carry large responsibilities in the Chinese church of tomorrow.

Dr. Wu Yi-fang

Dr. Wu Yi-fang, president of Ginling College for Women, outstanding woman leader of China, not only in education but in social and political affairs. A close friend of Madame Chiang Kai-shek and a devoted Christian. The only woman in the Chinese delegation to the San Francisco conference.

Dr. Luther Shao

Dr. Luther Shao, ordained minister of Disciples of Christ, chairman of the Council of Religious Education for China, and acting general secretary of the National Christian Council in China during the absence of Bishop Chen. Dr. Shao serves not only all churches of Disciples of Christ in China, but the whole Protestant movement.

Strengthening the Churches

Since the summer of 1943, the churches in China, under the leadership of their National Christian Council, have been conducting forums, discussions, retreats, and interviews with church ministers and laymen with a view to planning and promoting a united Christian program in China now and after the war.

Some of the subjects of major emphasis and areas of special concern are:

Evangelism: With less than one per cent of the population of China Christian, the church leaders have sounded a trumpet call to carry forward this unfinished task.

This is just one group baptized at South Gate Christian Church, Nanking, in 1940—children, young people, and older folk, coming to the church for strength in the midst of war.

Christian Union: The church union movement is growing in China, not in words and wishes only. A national meeting is proposed for concrete steps toward Christian union.

Problems of the Cities: There are some 2,000 cities in China with a population of 10,000 or more. They will set the pace for the material and spiritual welfare of the nation. In the throbbing life of these crowded centers great opportunities and needs are plainly apparent. "Christianizing the Cities" will be a motto of the church in China. Congregations must be developed with property, staff, program, and message able to cope with this terrific responsibility.

Laymen-Ministry: In various places active groups of Christian laymen have banded together to consider needs of the church and make available in fullest measure their ability, experience, and devotion in the service of the church. This movement is growing and will be consciously promoted.

A careful plan for recruiting, training, placing, and maintaining full-time Christian workers is essential to provide for the 15,000 churches already established, and for future expansion. The church has such a plan.

Left: Mr. Chen Tao-sen, lay leader of Disciples churches in China
Right: Mr. Lee Choe-wu, pastor of Disciples church at Wuhu, and chairman of governing committee of China Christian Mission.

Missionaries: There is no question about the continuing need for missionaries, and the welcome that the church in China will give them. For many years to come the call will be for more rather than fewer missionaries. They are needed and wanted.

Missionaries of China Christian Mission forced to remain at home by the war are making definite plans for their return, and for recruiting others to work for China.

A Ministry to Society

Even before the start of hostilities with Japan in 1937, China had made a beginning on her service to the long-neglected groups in her nation. China has made very rapid progress in spite of the war, and under the leadership of the church is determined to emphasize more and more strongly the worth of the individual in the years of reconstruction.

Youth: Youth and student needs of all kinds are great, and doors are wide open. The youth of the land must be given the opportunity to learn and appropriate the essentials of the good life—personal, community, national, and international.

The Christian church has a program for enrichment of the life of youth in China; its playgrounds are crowded; its classes are filled with eager, active young people.

Rural Life: For a generation, rural reconstruction has been the most important social movement in China. It will continue. To direct the changes into constructive channels toward the achievement of a better life for the rural millions of China is a challenge the church is accepting.

The tools and methods of generations must give way to a new and improved agricultural system to provide for an awakened China.

Industry: China's era of industrial development is opening. Will the factory system be built to serve men, or will human rights be subordinated to industry? The church is alert to the risks and the opportunities of this situation.

Citizenship: The church recognizes its responsibility and is committed to the task of helping to build a united, democratic nation established in freedom and devoted to the welfare of its citizens.

Health: Increased suffering due to undernourishment, disease, physical injuries, and the breakdown of public health measures under war conditions, add to the burden of the hospitals and medical workers in China. To follow the example of Jesus in his healing ministry, a vast enlargement of effort through medical missions is required to supplement official activities.

Disciples of Christ entered China with the message of Christ through the services of a consecrated Christian physician. Mission medical work continues to play an important role in uplifting the people.

The Church in China

The Share of Disciples of Christ

The Past

Six decades of fruitful ministry—in five districts—by 170 missionaries—by hundreds of Chinese Christian workers—among a population of ten millions—preaching, healing, teaching, and serving—a proud record of relief and assistance in the war years—an enduring record of solid achievement—and an honored part in the Christian fellowship of China.

The Present

Conditions in many ways grim and perilous, even desperate—but our comrades both in Occupied China and in Free China are faithfully and heroically carrying on. Their efforts are not in vain—the church lives.

The Future

The restoration of peace will release a flood of dynamic energy and activity for relief, rehabilitation, reconstruction, and advancement toward realizing the objectives for which the churches in China are now planning. It will be necessary—

—To have those missionaries now in the United States equipped and ready to return. All are eager to work in the new China which will emerge from these long years of war.

—To have ready new missionaries, prepared and ready to go to the field to share in the reconstruction and rehabilitation.

—To have ready sufficient funds to provide relief for the Chinese workers after the heavy losses they have suffered in the war, and to assist them until health is restored and a degree of normal living may be reached.

—To have ready a fund with which to replace property and equipment lost in bombing, burning, looting; to repair such buildings as may be left standing; to build for an enlarged future program.

Now Is the Time

Disciples of Christ are called upon now to provide the funds for equipment, travel to the field, relief, reconstruction, rehabilitation, new furnishings for schools, churches, etc. The amount needed is at least $409,100 to be in hand by June 30, 1946.

When the war ends it will be too late

Because of devotion to Christ, and for the expansion of his kingdom; because of love for those whom he called "These, my brethren," because of loyalty to the brotherhood, for the sake of its principles and its reputation—

DISCIPLES OF CHRIST WILL DO THEIR SHARE

Warphanage Mother

By EDNA W. GISH*

FOR twenty-one years Mrs. Chang Shi Hsien was a mother to the girls in the Coe Memorial Girls' School at Hofei, China, where she served as matron. She cared for all their little needs while her own daughter grew up among them. Through the years she came to be much loved, not only by the girls and teachers, but by the entire Hofei Mission. She is a member of the Hofei church.

Mrs. Chang Shi Hsien

In the spring of 1938, Mrs. Chang and her daughter came to Szechuan. Those were the days when Madame Chiang Kai-shek was starting the warphanages for the many children who had lost their parents in war areas. A large number from Honan and Anhwei were brought to Chengtu. A warphanage was opened in an old temple about thirty miles from the city, and Mrs. Chiang volunteered to become a mother to the children. General supervision is by the Women's Department of the New Life Movement in Chungking.

There are now two hundred and eighty warphans. During the six and one-half years that Mrs. Chang has been with them, a number of children have been found by their parents, some have become old enough to work in wartime production centers, and a few have been sent on for higher education. As it is not the policy to send more warphans to this home, most of them are now around twelve and thirteen years old, although they range from six to sixteen. One father came all the way from Honan Province, hunting his thirteen-year-old daughter. He found her in this warphanage; but the situation in Honan was still so dangerous and the road so difficult to travel that he was persuaded to leave the little girl where she was. The father went back to his wife and small son, and the daughter will be returned to them at the close of the war.

The children love Mrs. Chang as an own mother, and are very happy in their country home. She supervises their food, sees that the place is kept clean and their clothing mended. A nurse helps to care for the sick. Older children do their own washing and take care of their rooms. The girls learn to sew and the boys to make the straw sandals they wear. Cloth in bolts is sent to them by the government. Last year they received enough to make two suits for each child from the cloth sent out through the American Red Cross. This is spoken of here as the "Roosevelt cloth." The children also make their own bamboo pencil holders, and some of them are beautifully carved.

The life of these children is one of simple cooperation. Rice and wood are purchased in the village about a mile away. Once a month everybody turns out for the walk to town and comes home with a bag of rice over his shoulder. It is necessary to go each week for wood, and the children have a big push cart which the older students and teachers use for that purpose. Vegetables are raised in the temple yard, and all the boys and girls help in the garden. Meat is served only once in two weeks. Attractive flowers are grown in front of the temple. All around the yard flows a wide irrigation ditch, walled up with huge stones. This gives an abundance of water, and with trees and shrubs around the temple, makes a very attractive place.

The rambling old building provides plenty of room. The children sleep on double-decker, wooden beds, with straw under the bedding for warmth and comfort. As there is not enough money for lights, they go to bed and get up with the daylight. During hot weather they all sleep out on the stone terraces in front of the various sections of the temple.

The days are full and happy ones. A primary school is provided, and about forty teachers live in the temple with the children. Mrs. Chang's daughter, Lois, who was graduated from Ginling College and is now employed in a Girls' Middle School, spent the summer there teaching music and helping her mother. On one side of the yard there are courts for volleyball and basketball. Competitive games become lively affairs.

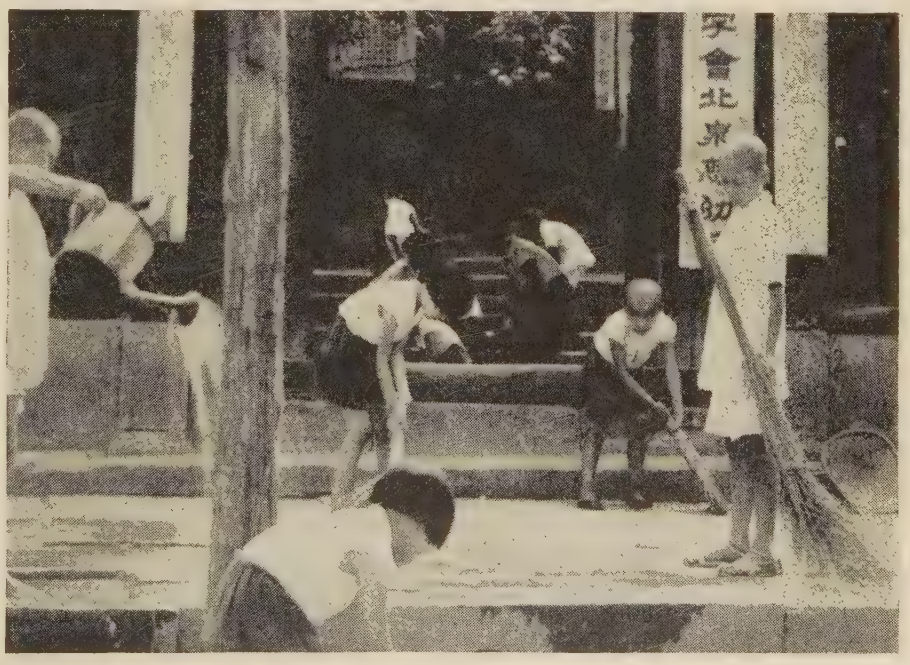
The boys like to climb trees. All the children are quite versatile in finding ways to have fun. They enjoy fishing and have devised various kinds of hooks and bamboo nets. Once in a while they are rewarded by a catch. One day last summer they walked about ten miles to a lovely mountain spot for an all-day picnic. Every week they have a student body meeting. On Sunday afternoons Mrs. Chang and a number of the Christian teachers hold Sunday school for the children. They all love stories.

There are now thirty-six warphanages similar to this one under Madame Chiang's program which is called the National Association for Refugee Children. The number of warphans now being cared for is 12,327. There is another Chinese relief association conducting sixteen homes for six thousand children. As the war approaches centers where these warphanages are located, the problem of moving the children becomes a tremendous one. Two Ginling College teachers, including Miss Hu of our own church, have now gone to Kweiyang to help bring out the warphans. Every time this happens there are many new children who need help, and the number of warphans continues to grow. They are commonly referred to here as the "lost children."

It is with great joy that we write of the excellent service our own Mrs. Chang has been able to render in moth-

(*Continued on page* 25.)

Children of the warphanage in an old temple near Chungking sweep the porch
—United China Relief Photo



*Missionary, for the United Christian Missionary Society, now serving in Chengtu, West China.

Home Missions Heads Report

A UNIQUE meeting was held in Graham Chapel on April 24, 1945, when, for the first time in recorded history, all seven directors of home missions institutions met together to report on their work to the board of trustees of The United Christian Missionary Society at a regular meeting in Missions Building, Indianapolis, Indiana. President Robert Hopkins presided.

After the opening prayer by Herbert Smith, returned missionary from the Congo, the seven directors were presented in alphabetical order and each gave a brief account of his work.

Dan B. Genung, Jr., pastor of All People's Church and Community Center in Los Angeles, California, reported on the gains made in this experimental interracial church housed in the building formerly occupied by the Japanese Christian Institute before the evacuation of all people of Japanese ancestry from the West Coast in 1942. At the beginning, the chief problem was juvenile delinquency so that the time of the workers was spent largely in standing guard to keep windows from being broken and equipment from being wrecked. Now that through the influence of the Center such vigilance is no longer necessary, a staff of 7 full-time, 4 half-time and 7 volunteer workers carry on a program comprised of 11 clubs, a nursery of 40 children, a playground and a church with about 35 regular attendants. Within a month a total of $75 was raised for the Week of Compassion offering, largely through the efforts of the children and the clubs.

President John Long, of Southern Christian Institute, a high school and junior college for Negro young people in Edwards, Mississippi, stated that there was a present enrollment of 412 students and that many applicants had been turned away for lack of facilities to accommodate them. As one of the greatest needs in Mississippi is for better-trained teachers in Negro rural schools, the curriculum at S. C. I. is largely one of liberal arts training in the effort to meet this need. The average salary for Negro teachers in rural schools is $125 a year—$25 a month for five months. Mr. Long felt that graduates of Southern Christian Institute who go into this field are doing missionary work as truly as any missionaries appointed by the Board. The influence of the school is noticeable in the improvement of homes and the new life infused into churches within the sixty-mile radius from which most of the pupils are drawn.

E. G. Luna, director of the Mexican Christian Institute, San Antonio, Texas, hastened to assure his audience that the Institute was not a school but a community service agency, the purpose of which was to enrich the life of the community, to create leadership among the people, and to work with and not for them. The greatest problems faced are those of ill health and juvenile delinquency. The program consists of a kindergarten, a boys' division, a girls' division, a clinic, parent groups and a church with a membership of 206. The Institute endeavors to work with the family as a unit; at present more than one thousand families are being served and over two thousand individuals are participating in the activities.

Ralph Prather is the principal of Livingston Academy in Livingston, Tennessee, a high school which aims to be more than just a school and to have a definite outreach into the community. This community is made up of the descendants of English, Scottish and Irish pioneers who settled on poor land which is gradually growing poorer, so that the present small farms are not enough to support a family. At the school, training is given in agriculture and home economics, library facilities are provided and a youth center is now being developed. The greatest need is for work in the field of health, as the county in which the academy is situated has the highest tuberculosis rate in the United States.

Dallas Rice, superintendent of the Yakima Indian Christian Mission at White Swan, Washington, mentioned three phases into which his work falls. The first is the responsibility of carrying on the dormitory where Indian children live while attending the public schools. The second is the managing of public relations with the schools, the agent of the Indian reservation, the state department of social security, and the churches. And the third is the reaching out into the life of the reservation where the level of living is being raised gradually by the influence of students as they return from the dormitory to their families.

H. A. Stovall, principal of Hazel Green Academy, Hazel Green, Kentucky, stressed the fact that the development of the religious life of the individual takes priority in the aims of Hazel Green. The school, which consists of the seventh and eighth grades and high school, with courses in adult education as well, endeavors to meet community needs with courses in home economics, agriculture, care of cows and poultry, woodworking, manual training and recreation. The Jot 'Em Down Store supplies secondhand clothing at a fair price; while the hospital, one of the most outstanding features of Hazel Green, serves the people in the surrounding area. The most keenly felt need is for the expansion of these health facilities to care adequately for the community.

President Peter C. Washington, of Jarvis Christian College, Hawkins, Texas, stated that the chief aim of the school was to train Negro leadership, and that in this training religion is given an important place. All students are required to have at least six semester hours of religious training. Out of a total enrollment of 150 students there are at present, about 20 boys, 11 of whom are ministerial students. As the majority of the students will go into the teaching profession, the program of the school is planned to give a general broad educational background for this work.

Throughout the reports, several major needs stood out which were stressed by the directors; one, the need for an expansion of medical and health work; two, the desirability of raising standards of education and teaching; and three, the necessity of higher salaries for staff workers.

Heads of Home Missions Institutions

Left to right: First row, John Long, Southern Christian Institute; E. G. Luna, Mexican Christian Institute; Dallas Rice, Yakima Indian Christian Mission. Second row, Ralph Prather, Livingston Academy; Dan Genung, All People's Church; Peter Washington, Jarvis Christian College; H. A. Stovall, Hazel Green Academy

Texas Bible Chair

PAUL G. WASSENICH, pastor of East Grand Boulevard Christian Church, Detroit, Michigan, has been selected as successor to Dr. Frank L. Jewett, head of the Texas Bible Chair for Disciples of Christ at the University of Texas, Austin. He will take up his work not later than the beginning of the fall term of 1946. During the intervening year he will be at the University of Chicago in residence study for his Ph.D. degree. Dr. Jewett has served the Texas Bible Chair from its beginning, forty-one years ago.

Mr. Wassenich was reared at Beaumont, Texas. He attended Texas Christian University where he received the A.B. degree, and the University of Texas where he took an M.A. degree. While there he worked with Dr. Jewett in various ways. Later he took an M.A. degree in religious education from the Divinity School of the University of Chicago. He has held pastorates in Hicksville, Ohio, and in Detroit where he has given outstanding leadership not only to the church itself, but in many city- and state-wide projects. Mr. Wassenich has served as secretary for the board of managers of the Michigan Christian Missionary Society; and on the boards of the Michigan Council of Churches, the Detroit Council of Churches and of Religious Education. For one year he was vice-president of the Detroit Pastors Union, and this year is president of the East Side Pastors Association of Detroit.

Mr. Wassenich is married, and has one child, Mark, three years old.

Youth Work in France

ROBERT TOBIAS, a minister of the Disciples of Christ who has just completed work for the B.D. degree at Union Seminary, has been chosen as one of five young people to go to France to help in reconstruction work there under the auspices of the World Council of Churches and in response to a request from French youth groups.

Robert Tobias

These young people will work with CIMADE (Comite Inter-Mouvements aupres des Evacues), a cooperative organization of several French Protestant youth groups, which ministers to the needs of refugees and evacuees and promotes evangelistic work and other activities in devastated areas.

Mr. Tobias' home is in Lyons, Kansas. He is a graduate of Phillips University and has been prominent in youth work in the brotherhood as well as interdenominationally. He was the youth speaker at the International Convention of Disciples of Christ in St. Louis in 1941.

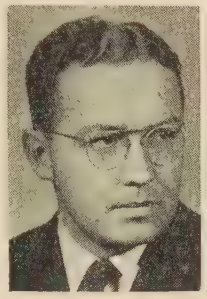
The program in which these young people will be engaged is nondenominational, serving those in need regardless of race or creed. The support of the work of these individuals comes, however, from their own communions, here in America: the Congregationalists, Disciples, Methodists and Presbyterians.

The request for these workers came from the French youth groups, following the visit of Dr. A. L. Warnshuis who went to England, France and Switzerland in November and December of last year as a representative of the American churches to discover in what ways the American Christians could help most in the reconstruction of the church life of continental Europe.

The appointees will start for France as soon as transportation can be arranged. Three appointees will be working in Southern France and two in Normandy. They will live with the people, share their problems, help them in every way they can in making the French people's plans for the Christian future of their homeland a reality.

A New Program at Chapman College

CHAPMAN COLLEGE will return to its own beautiful campus in Los Angeles next September with a far-reaching new program of instruction. The college, "for the duration," has been affiliated with Whittier College at Whittier, California.



George N. Reeves
President of
Chapman College

To insure itself against mere imitation in devising its new program, the college first clearly stated, in terms of what it must not and must do for the student, the following objectives:

1. The college must not assume for the student a maturity and self-reliance which he has not developed, but must construct a program which will lead him consistently toward maturity and self-direction.

2. The college must not assume that the student possesses or will acquire automatically a sense of values, but must develop a program which will lead him to choose wisely the ends of his life and know the value of his life-aims.

3. The college must recognize that discipline and freedom are not antagonistic principles, but that real discipline must come from within the student himself; that discipline is born of purpose which in turn is born of hard intellectual work.

4. The college, therefore, must construct a program which will lead the student consistently, with as few retrogressions and contrary experiences as possible, toward attainment of emotional, mental, and spiritual maturity involving self-direction, self-reliance, and self-discipline.

Starting with these four aims or assumptions, the college set out to construct a program of study which would give most promise of their realization, and found the Unified Course Plan the most logical answer. Under the traditional schedule a professor teaches from five to six courses simultaneously, and each student attends on the average five or six courses a week. Under this procedure, emphasis is on the professor's lectures.

Under the plan at Chapman, a professor offers only one course at a time and the student's full time and attention will be centered on one subject which he takes for a period of six weeks. Thus each classroom becomes a classroom-laboratory in which learning rather than teaching or lecturing receives pre-eminence. Each classroom will contain departmental libraries, equipment essential for any given subject, audio-visual aids, etc., and field trips, motion pictures, exploration of reading materials, lecture and discussion, will all be used on an unprecedented scale.

Some advantages of such a program are:

1. It binds instructor and student together in a common task which is to absorb their major interest and energies for a period of six weeks.

2. It makes no unfounded assumptions about the student's ability and maturity, but provides for recognition of both as they become apparent.

3. It frees the creative teacher from the lock-step schedule which has confined him to his daily hour, textbook, and classroom. Under this plan he becomes free to arrange field trips, work projects, visual education projects on an unprecedented scale, and to use books and periodicals in a much broader way.

4. It should lead the student to build more lasting habits of thoroughness, accuracy, consistent and sustained work, and enable him to look upon his teacher as one engaged with him in the common search for truth and beauty.

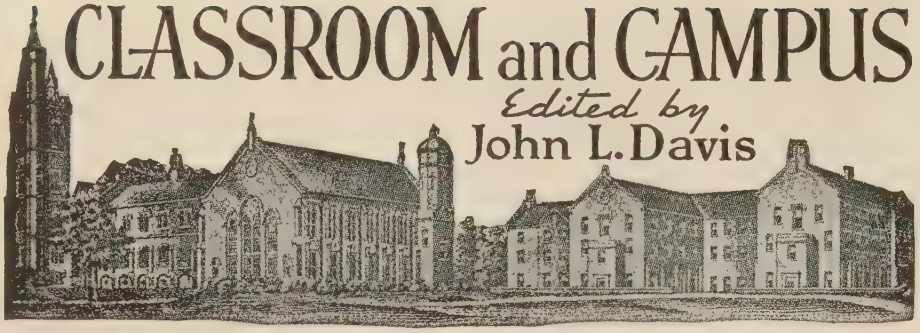
Modifications of the single course plan have been in use at Hiram College and Eureka College for several years.

Warphanage Mother

(*Continued from page 23.*)

ering a large number of such children. She loves the work but says the boys are sometimes hard to control. They like to work better than to study. Sometimes they play pranks. One day the water in the drains backed up until the whole place was flooded. Fortunately the weather was not cold and teachers took off their shoes and stockings and waded in the water, hunting the cause of the trouble. They finally discovered that some of the boys had stopped up the drain as a practical joke.

Mrs. Chang loves each child and only regrets that she is too busy to do everything for them that she would like to do.



Christian College
Columbia, Missouri

THE students of Christian College joined with those of Stephens College and the University of Missouri in a Religion in Life Week April 8-13. Each of the three colleges invited a minister to live on its campus during the week. These men conducted discussions, private conferences, and spoke at assemblies and vespers.

Christian's guest was Dr. Amos Thornberg, pastor of Grace Methodist church in St. Louis, and a popular pastor with young people. The week was opened on Christian campus on Monday evening with a panel discussion on Dumbarton Oaks and the Peace. Guest members of the panel were Dr. Thornberg and Dr. Walter A. Hearn of the University Bible College. Five Christian students made up the remainder of the panel.

Dr. James S. Chubb, Nashville, Tennessee, and Rabbi Ferdinand M. Issermann, of Temple Israel, St. Louis, who had just returned from foreign service with the Red Cross overseas, also participated in the activities of the week.

Drake University
Des Moines, Iowa

The campaign to raise $300,000 for a new Bible College and Prayer Chapel is progressing satisfactorily among the churches of Iowa. By April 15 $115,000 had been raised, and it is planned to reach the halfway mark by Commencement in June. The new building and chapel will give the Bible College adequate facilities for the training of 200 ministerial students a year.

On Friday, May 4, the first Ministerial Student Recruitment Day was held at Drake Bible College. Each minister was asked to bring to Des Moines any young people in his church who indicated interest in full-time Christian service. These young people were guests of the Bible College for the day. A program of education, inspiration, and fellowship was planned by the Bible College faculty, student organizations, and Iowa State Missionary Society.

The Division of Town and Country Church of the Home Missions Department of the brotherhood is planning to hold a Rural Pastor's Institute at Drake Bible College, July 22-27. The Iowa Christian Missionary Society is cooperating with the Bible College in conducting the Institute. Faculty members will include Dr. Edwin Becker of Indianapolis; Dr. William Stacey of Iowa State College, Ames, Iowa; Dr. John Trever of the Bible College faculty; and Dr. H. F. Kaufman of the University of Missouri.

William Woods College
Fulton, Missouri

William Woods College is pleased to announce the establishment of the Meriwether Record Collection of several hundred recordings of fine music, made possible through the generosity of Judge and Mrs. R. B. Meriwether of Monroe City, Missouri. The collection is used in courses in Music Appreciation, and programs for the listening pleasure of the college community twice each week.

The concluding program of the year in celebration of the twenty-fifth anniversary of the Jameson Conservatory of William Woods College was a recital by Tossy Spivakovsky, famed violinist, given in the auditorium on the night of April 19.

Recently President Smith spent a day in Little Rock, Arkansas, and two days on the campus of the University of Arkansas at Fayetteville, lecturing and leading discussions on the problems of peace and American participation in world organizations.

Texas Christian University
Fort Worth, Texas

Originally scheduled to end July 1, the Navy V-12 program at Texas Christian University, Fort Worth, has been extended indefinitely, Vice-Admiral L. E. Denfield has informed President M. E. Sadler of Texas Christian University.

A total of 290 students made the winter trimester honor roll—244 civilians and 46 Navy men. One Navy V-12er and 34 civilians made a straight "A" average.

Twenty-three girls at T. C. U. are taking nurses' aide training in cooperation with the American Red Cross and will soon be helping to relieve the critical nurse shortage in Fort Worth hospitals. To Miss Elizabeth Davis from Dallas, freshman class president is due the credit for organizing the group.

The 23 members of Miss Lorraine Sherley's "Invitation" English class have published an anthology called "Stay, Illusion." Freshmen showing special writing aptitude in the first half of their freshman English course are those "invited" to join.

Two firsthand accounts of Latin America have been given at T. C. U. recently. Dr. Samuel Guy Inman discussed "An Inside View of the Mexican Conference," and Erico Verissimo, Brazilian author and lecturer, delivered two lectures on Brazil.

A total of 24 army camps were visited in April and May by a group of T. C. U. students organized into an entertainment unit.

Phillips University
Enid, Oklahoma

A long-time dream of Phillips University is being realized as Clay Hall, beautiful three-storied residence for women, nears completion. The hall, a war casualty since 1941, will be the home of about 150 college women, and will help to meet the pressing need for housing a growing student body.

The 1945 baccalaureate sermon was delivered by Dr. Ross J. Griffeth, president of Northwest Christian College. Commencement Day, May 28, was the occasion for conferring the largest number of B. D. and M. A. degrees in the history of the school.

Evangelism has become an integral part of student life at Phillips University. The final reports on the Easter laboratory evangelistic program carried on by students and professors shows 447 additions, 355 by confession and baptism.

Soldier, You're It is Dr. Ralph W. Nelson's latest book, just off the press. It is a forthright attempt to bring Christianity to grips with the stark realism of the world today.

The College of the Bible
Lexington, Kentucky

The College of the Bible, Lexington, Kentucky, like many other educational institutions, is planning to offer Refresher Courses for returning chaplains and servicemen. One such course will be offered during the summer session beginning June 18. In the future, courses will be offered as experience and demands prove advisable.

These courses are necessarily somewhat experimental and provisional, but they constitute an attempt to help meet what seems likely to be the great need.

The so-called "G-I Bill of Rights" for returning servicemen will greatly help a number of such men to complete their courses for a regular college degree. Under the provisions of the act, it will also be possible for men to take further Refresher Courses or continue their work toward the degree of Bachelor of Divinity.

Butler University
Indianapolis, Indiana

President M. O. Ross announced this month that John W. Bricker, Republican nominee for Vice-President in the 1944 election, will be the Commencement speaker at Butler, June 11. His subject for the 90th Commencement exercises at Butler has not been announced.

Dr. Christian Gauss, dean of the college at Princeton University, spoke at a two-day conference at the University, April 20-21. His talks centered around the post-war college, American education traditions, and a liberal education. Dr. Gauss is regarded as one of the nation's leading scholars, and is in his fourth decade as a member of the Princeton faculty. He is the author of numerous books and magazine articles.

An area meeting of the Interseminary Movement of America was held April 18 on the campus. "The Double Duty of the Church" was the theme of the meeting. Paul D. Burton, graduate student in the university School of Religion, was general chairman of the conference. Guest speakers included Everard Hughes, regional field representative for the movement from the Oberlin School of Theology, Oberlin, Ohio; Dr. Parker Jordan, general secretary of the Central Y.M.C.A., and Dr. Howard J. Baumgartel, executive secretary of the Indianapolis Church Federation. Morning and afternoon meetings and a fellowship luncheon comprised the program. All seminaries and pre-ministerial training schools in Indiana were invited to attend the meeting.

Disciples Divinity House
Chicago, Illinois

The Disciples Divinity House Convocation will be held June 10 at 5 P.M. in the University Church of Disciples of Christ. The Convocation address will be given by Dr. Lewis S. C. Smythe, China missionary, on the subject, "Creative Leadership." Dr. Smythe will give a course for the Federated Theological faculty during the first term of the Summer Quarter from June 25 to August 3.

Dr. W. B. Blakemore, who has been out of residence for six months doing research and writing in Nashville, Tennessee, returned to Chicago June 1. He will give a course during the Summer Quarter in "Psychology for Operative Christianity."

W. L. Reese, who receives his B.D. degree in June, has been appointed to a University of Chicago fellowship for next year in the field of theology.

Lynchburg College
Lynchburg, Virginia

On Saturday, April 14, the annual High School Day was held on the campus. On this day the high school seniors from Lynchburg and adjacent territory are invited in for the day to visit classes in the morning, consult with the faculty and the college students with regard to their educational plans, and to participate in the afternoon with the college students in recreational and athletic activities. At the noon hour a picnic luncheon was served to all of those present. There were more than one hundred high school seniors present on High School Day.

The Commencement will be held June 2-4. Saturday, June 2, will be Alumni Day, with the main features the annual business meeting and banquet. On Sunday there will be the annual president's party in the dell on the campus in honor of the Senior Class; and the baccalaureate service will be held at eight o'clock with Dr. Theodore F. Adams, pastor of the First Baptist Church, Richmond, Virginia, as preacher. The Commencement exercises will be held at ten o'clock on Monday morning in the auditorium, with Dr. George Walker Buckner, Jr., editor of WORLD CALL, Indianapolis, Indiana, as the speaker.

Hiram College
Hiram, Ohio

Dr. Harold E. Davis, Professor of History and Dean of Administration at Hiram College, addressed the New York Schoolmaster's Club on April 14, on the subject, "The Permanent Place of Inter-Americanism in Our Schools." He also acted as chairman of the organization meeting of the Curriculum Service Bureau for International Studies, with headquarters at Teachers College, Columbia University, and was elected a director of the Bureau. Dr. Davis has served for a year and a half as director of the Division of Education and Teacher Aids in the Office of Inter-American Affairs in Washington, D. C. Since his return to the college he has been appointed as educational consultant on the staff in that office. His latest book, *Makers of Democracy in Latin America*, published by N. W. Wilson Company, New York City, is just off the press.

Recently President Paul H. Fall announced that the college was successful in working out a plan which will enable selected Hiram College students to spend a semester in the nation's capital where they may study and observe at first hand, public administration and government.

The plan was first suggested by Dean Harold E. Davis in cooperation with the administrative officers in the U. S. Office of Education. The program is to be known as "The Washington Semester," and is to extend the resources of Washington to superior students in, (a) the political sciences and public administration, (b) economics, and (c) international affairs and foreign service, and to bring such students into firsthand contacts with possible careers in public service. Students who are accorded (through merit coupled with desire) the privilege of a "Washington Semester" may have it without any additional expense to themselves beyond the regular unit fee except their fare to Washington.

News Notes—Committee on War Services

FIELD WORKERS AND CAMP CHURCH NEWS

Pasco, Washington—Harold Glen Brown, minister. Mrs. Greta Brown is giving two months to Pasco, helping to discover Disciples among the defense workers. The Sunday school is being strengthened; church attendance is increasing. Twenty-three have been added during the first month of her work. Greeters are being placed in the pews of the church, and no one gets away on Sunday without being greeted by the membership. Service wives and service mothers are being given careful consideration.

San Bernardino, California—Julian E. Stuart, minister. Word comes through Mr. Rushton, director of the United Protestant Service Center, that the First Christian Church ministered to more than 3,000 soldiers during the month of March.

Petersburg, Virginia—Frank G. Sayers, minister. Average attendance of service men and women at regular services exceeded fifty during March. Twenty-five families entertained service personnel in their homes. The new choirmaster is a serviceman and attracts many into the choir from the camp.

Mineral Wells, Texas—LeRoy F. Carter, minister. Four hundred and six servicemen were reached during March. They teach Sunday school classes, sing in the choir; one is choir leader, some are members of the official board, and many are on important committees. The fellowship room is kept open all day Sunday until 11:00 P.M. All of this service costs the National Committee only six cents a soldier for the 406 ministered to.

Colorado Springs, Colorado—Gerald Berneking, minister. Ordered 150 copies of the manual, "Mobilizing the Church for Demobilization," and are leading the entire church through a study of it with expectation of launching a program of postwar action. Camp Carson is located here and is being filled rapidly with men returning from overseas. When victory comes in Europe, this city will be filled with returned servicemen. This church means to be prepared to serve them.

Denver, Colorado—Kelly O'Neall, minister. Holding "next-of-kin" meetings. Over 200 in attendance at the first meeting. Enlarging local committee on war ministry and will try to be ready when the boys come home.

Lampasas, Texas—Chester E. Gleason, minister. Ministered to 303 servicemen during March. This was more than any other church in Lampasas.

Richmond, Virginia. "The Friendly Christian Center," maintained by seven Christian churches of Richmond, Lillie Pearce, Director. Sixty-eight ditty bags made and hung on beds at Air Base and McGuire Hospital. Overnight entertainment for men every Saturday night. Placards placed in U.S.O's, Bus Station and Railroad Terminals.

Salina, Kansas—L. V. Freeman, minister. Complimentary suppers served to 108 during March. Soldiers serving on most of the regular committees; one is custodian. Soldiers and their wives presented the Easter Dawn Service. Purchased *Faith of Our Fighters*, by E. C. Nance, for attending soldiers. Many personal conferences conducted by the pastor. The men in service are good for this church. They are making a wonderful contribution to the total outlook. Many denominations are represented in their attendance.

(NOTE: All churches appearing in this column are partners with the National Committee on War Services.)

Red Points and Blue

By MISS GLEN HARTER*

MANY times the question is asked: "How does the Emily E. Flinn Home manage with rationing problems?" In answer we say that we get along just like all ordinary American citizens do these days.

Just before America entered into total war, we had an interesting guest in this Home, Mrs. Charles K. Green of Manchester, England. Mrs. Green did two things for us. She told us of rationing and the sacrifices being made in England in their all-out effort to win the war, which made us conscious of the fact that we were doing very little. She helped to prepare us to take rationing and like it. In the second place she, in her own way, led us to have a more sympathetic understanding of our allies and those who were sacrificing everything that our way of life might be maintained.

When rationing came upon us, we tried, as all loyal citizens tried, to be honest and face the days ahead with a determination that we as a Christian family of the church would be loyal to our country and its effort to win the war, and that we would do our share in every way possible.

Sugar rationing for us meant that we were to have only one birthday cake a month instead of one for each individual birthday. Gasoline rationing meant that we would be deprived of long automobile rides in the country, one of our chief joys. But after all, we realized that these were small sacrifices, indeed.

When we went on institutional rationing, we were asked to keep a strict account of every article of food we used during the month of December. We did this and gave an accounting to our Ration Board. Since our benevolent homes are operated on a budget—and we keep within the confines of that budget—we found, when we were forced to live on one-fourth less than we had been using, we would not have a sufficient diet for our elderly folk. For that reason we applied at our local Ration Board for individual ration books, one for each guest in the Home. We pool the books and take care of them through the office so that in this way we have enough points at all times to secure food for a balanced diet.

We have learned, and quite to the satisfaction of all, that we can manage with meat twice a week, and we will be able to manage if necessary with meat just once a week. If it comes to the place where we cannot get meat at all, we will learn that substitutes can always be arranged. Butter, milk and fresh vegetables are essential in the diet of the aged. These we try to have for all the Family as frequently as we can afford them.

Because many friends of the brotherhood provide us with ample canned fruits, vegetables and fresh eggs, we use very few blue points. Without these material food donations we would be very much more concerned as to what to eat. Some of the churches are using the plan of tithing their food supply with the benevolent home in their area. For instance, a woman of the church when making jelly or canning fruits and vegetables sets aside one can out of every ten for her "Other Family."

Of course we reserve the right to criticize, complain and talk about the "good old days." We sometimes think we have a hard life until we receive a letter from an elderly brother of one of the ladies in the Home. He lives in England and tells us what war really means! Then we feel how fortunate we are, with sufficient food for our physical needs and with unrationed love and care and sustaining strength for our spirits in these trying days.

*Superintendent of the Emily E. Flinn Home for Aged Women, Marion, Indiana.

Emily E. Flinn Home guests busy in the kitchen: (reading from left) Mrs. Bailes, Mrs. Myrick, and Mrs. Elstun

A Congo Music Teacher

THE MOST outstanding native singer at Wema is Itofe Isaac. He has graduated from the Congo Christian Institute at Bolenge and Kimpese, the American Baptist Training School in the lower Congo. He studied music under Mrs. Wm. Davis, Mrs. David Byerlee and Mrs. V. Clarke. He learned to read music by note. Mrs. Herbert Smith gave him music lessons on the organ and taught him some English that he might translate new songs.

Itofe is a plodder and doesn't give up quickly. At Kimpese he had to master another language in order to do the advanced school work. He learned the language so well that he made better grades than others who spoke that tongue fluently. He continued the study of music at Kimpese and learned the "Sol-Fa" system of singing.

Since returning to Wema in 1937, Itofe has been not only our native school supervisor, but has directed the church choir of thirty voices. By means of the "Sol-Fa" method, he is able to teach the choir all parts, even though they are unable to read notes. He has translated four hymns from the Kikongo language into Lonkundo and is working on others.

Itofe has had some success in using native drums in singing. It helps greatly in keeping time and in increasing the interest and enthusiasm. One song called, "Brothers of Christ," was sung by the choir accompanied by native drums. One was a hollowed out, log drum; another the regular tom-tom; and the third was a clay pot drum with a snake skin stretched over it. The song is a purely native production, first sung and composed by an ex-evangelist's wife at an in-gathering of evangelists at Wema. It was taken up by everyone immediately and sung on every occasion. Itofe put it into "Sol Fa" and taught the choir to sing it. The first time it was sung in church, accompanied by the orchestra, it caused considerable murmur of approval. Some at the back of the building rose up in their seats to watch the drummers. When it was finished, the congregation expressed their extreme approval by everyone talking. This is the native custom when deeply pleased. Itofe is greatly respected and loved by the natives and is truly a singing evangelist.

—ELMER BOYER.

Wema, Belgian Congo.

A community is religious only to the extent that the persons constituting the community make religion a part of their common living and apply the test of religion to each and every act of their daily life. —THOMAS H. WEST.

Women and World Highways

The Call for Reapers

By THELMA UNDERWOOD MARX*

THE launching of "A Year of Dedication" in our brotherhood life found adult missionary groups already engaged in a National Project to provide, through increased giving, $300,000 to enlist, train, and equip 150 new workers—100 for the foreign field and 50 here in the homeland in the areas of home missions and Christian education. June 30, 1945, is not for these groups the closing of a missionary year only, although the need for victorious achievement here is a terrible reality, but also and essentially the successful closing of the National Project.

The fundamental needs that impelled the call to our adult missionary groups for an expanded vision, increased participation and concern, and enlarged giving, and the faith and hope with which the National Project was launched, are well expressed in these words of Dr. Edmund D. Soper in *The Philosophy of the Christian World Mission.* "With the conviction that without the Christian gospel and the way of Jesus as the foundation on which a new world order is to be built all that we hope for will be lost, the missionary forces are girding themselves anew to enter every door and present the claims of Jesus Christ as far as the vision and generosity of the church at the home base will permit them to do so."[1]

Frustration, uncertainty, and tragic grief stalk mercilessly across the globe, and unprecedented demands for time, service, and money beset us from every side. Even to a Christian facing his task, excuses come easily to the lips. It was so in Jesus' day. But the spacious mind of Jesus cut through the excuses of that day and of this with admonitions that hold the hope of the world at their heart: "Lift up your eyes, and look on the fields; for they are white already to harvest," and "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." In the first, adult missionary groups found the hope and theme for the National Project, "Fields White to Harvest," and in the second, we have the call to action.

Lord of harvest, send forth reapers;
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest time pass by.

The revolutionary crisis of our day is a crisis of faith. No real solution is possible apart from a world view which puts the moral order under God at the center of all life. As we face this solution we only differentiate home and abroad in the sense of geographical location. The needs are the same. The call for service is a world call. Location does not matter; needs and persons do. The call of the National Project is recruit, replace, extend.

Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

Recruit

Youth is having to choose its part in building a new world. The church believes that this new world must be built upon the principles of the gospel of Jesus Christ. This belief must be transmitted to the hearts of youth dedicated to its fulfillment. The call is to youth. Our churches, too, need this call desperately. There are hundreds of churches in our brotherhood that have never dedicated a single young life to the work of the church. Hundreds of youth across the last twenty-five years have asked in vain while an indifferent church failed to provide sufficient funds to commission them and support their sacrifice and their service.

Replace

The glory of God is seen in the faces of the faithful servants of the cross who have served their Christ and their brotherhood through long years. We must preserve and advance the work in which they invested their lives. Between 1920 and 1930, we sent 183 missionaries to our fields. Between 1930 and 1940, in depression days, we sent 34 new missionaries. But in the same decade, 203 missionaries left the service because of sickness, lack of funds, or for other reasons; 40 have recently come to age retirement. We have today the gravest situation, numerically, we have ever had in our foreign staff, and the situation is little better in the homeland.

Extend

The tragic disintegration of family life in our nation, the heartbreaking rise in delinquency, the critical need for trained leaders, the serious drop in Sunday school attendance, cannot tolerate a static program in Christian education. Human needs growing out of war and postwar disruptions of regular patterns of thought and life, loss in evangelistic zeal, alarming growth in race and class tensions, a spiritual ministry to rural America, are imperatives in an expanded service in home missions. Great as is the encouragement and power for Christians in the world church as "the great new fact of our time, one great ground of hope for the coming days," we must understand that this emerging world church will have to be vigorously strengthened if it is to be an effective intrument in world unity. Luman J. Shafer has said in *The Christian Mission in Our Day*: "Should the coming decades see the development of a world political unity to match the growing physical unity brought about in the past decades, such an opportunity would be offered to the Christian church as has not presented itself since the Roman period. Has the church the heart and the will to measure up to the day in which we live? That is the question we shall need to answer. The answer will be affirmative only if we have the insight to understand fully the urgent need of the world for the spiritual dynamic of the gospel, and if we have the faith to bring to the task the infinite resources of God."[2]

Adult missionary groups are answering the Call for Reapers. With each month of our project, we have advanced toward our goal. God is giving us the victory. We must secure it. Complete victory in the National Project will be won

When every adult missionary group has its part in it.

When every member of every group has been given an opportunity to share in it.

When the entire $300,000 is achieved through increased regular giving.

When 150 new workers are enlisted, trained, and at their posts of service.

Send them forth with morn's first beaming,
Send them in the noon-tide's glare;
When the sun's last rays are gleaming,
Bid them gather everywhere.

Summer Conferences

Under latest ODT regulations interpretation, Disciple adult conferences *will be held* as planned. Check with state leaders regarding time and place for your area. Plans for the combined Regional UCAM and Missionary Education Conference at Lake Geneva, and the Silver Bay Conference, Silver Bay, N. Y., have been abandoned for this year.

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*Mrs. H. B. Marx is executive secretary of Missionary Organizations Department, The United Christian Missionary Society.

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[2]Copyright, Friendship Press, New York, 1944. Used by permission.

For Adult Missionary Groups

Theme: The Church Among Uprooted Americans

Viewing the Work of Others

FOR THE past six months adult missionary groups have had the unusual privilege of spending the major portion of their study time viewing the work of other brotherhoods. It has been good for us for it enlarges our concept of the world church which we see taking form. Now we shall always rejoice when we come upon items like the following from the *International Review of Missions* for January, 1945:

"Letters and personal reports indicate that Chin Christians have stood firm. One Chin association reported receipts twice those of the previous year. Among the Lahu and Wa Christians on the Burma-China border the Christian witness continues, pastors are being supported by the people themselves, and in one area a new chapel was recently dedicated.

"In one village in the occupied hill area, a Karen church, though established only five or six years ago, continued to hold services throughout the occupation period, and Japanese Christians sometimes worshiped with them. Among the Kachins, too, Christian work continues in real strength. . . . In the area where the Kachins held house-to-house meetings for prayer and preaching, 'the tale they tell is reminiscent of some of St. Paul's services and of the Christians in the catacombs of Rome' . . ."

Karens, Kachins, Tai, Fuzzy-wuzzy Papuans, Annamese, Burmans, Bataks, Balinese, Fijians, and all the rest of our new Christian acquaintances will vie with the Christian Filipinos for our interest, sympathy, and prayers. All will have suffered more than we can imagine in this war. All are minority groups—some of them pitifully small—and there may be severe testing days ahead for them as for us.

Above All Nations Is Humanity

Woodrow Wilson left the world a rich inheritance. Not the least item in our inheritance is an epigram like "Above all nations is humanity." Pastor Marc Boegner, president of the French Protestant Federation, in his first public appeal to his people after the liberation of Paris, had this to say:

"At the present moment in history what demands are made in proclaiming the gospel? I shall indicate only one today.

"The gospel of Christ demands respect for every human being. No race, no people, no social sphere, no man is outside the love of God. Thus each human being has a dignity, and any attack against this dignity can never be passed over in silence by the churches. . . . Christ alone is the judge of the faithfulness and of the faithlessness of the church."

The Churches Should Clearly See

Pastor Boegner quoted above goes on to say that what is really important is that in such a troubled situation the churches should clearly see their responsibility. He is speaking to the French churches of heavy tasks to undertake, of temptations to be faced, and of a glorious opportunity to be grasped.

For the coming six months of study we are returning to the home base and looking at the church among uprooted Americans. Canadian missionary groups will do well to adopt for themselves the over-all title, "The Church Among Uprooted Canadians." They may find it interesting to make comparisons between the Canadian church and the church on this side of the border.

Travelers All, the title given to the program packet for the July to December study, is equally applicable to us all. We have all traveled in these past few years. Some have gone much further in body or mind than have others, but all of us have been traveling. What has been the relation of the church to us and other wayfarers as we have moved? What has been our relation to it? Has it stood with its doors locked for most of the days of the difficult years while humanity swirled about it? Or has it opened its doors to human need and sent its emissaries out into every crowded way and lonely bypath? Has it stood with open doors waiting for our service while we rushed by bent on other tasks? Has it been there with resources for a time of trouble while we stayed away and built a wall about our bewildered, suffering selves? Has it stayed in accustomed environs or picked itself up and gone to the camps? Those are some of the questions we shall face in adult missionary groups. They will be interesting questions to every Christian, man or woman.

Men Never Read! Don't Believe It!

A college professor sitting in a planning conference recently said, "Men never read!" It fell like a bomb. Shock and silence resulted. After the meeting, one by one, different members of the conference said, "Don't believe it! Of course they read!" Are men in adult missionary groups? Yes, in some places. Do they enjoy mission study? Yes, in those places. Why aren't they in all missionary groups? There are different reasons. Why aren't they in yours?

Travelers all, men and women, need to take stock of themselves and of their church in these days so fraught with significance for our country and the world. More and more we are judged abroad by what we do locally. And what do we do locally? We need to stop, look, and listen. We need to find out.

Worship Service by One Uprooted American

Before or after each study session we are going to want to worship. When there arose the question of whom to call upon for preparation of worship services to accompany the study of the program packet, *Travelers All,* or the discussion packet, *Uprooted Americans,* the name of Miss Wenona Wilkinson came immediately to mind. Some of you know how many times Miss Wilkinson has moved since July 7, 1937—China's Pearl Harbor. You may not know that she is now at work in All People's Church, Los Angeles. In spite of a very full schedule, Miss Wilkinson has consented to prepare the suggestions for worship to accompany our coming study. We look forward to six worship services by one very much uprooted American. These, under the general theme, "Fulfil Ye My Joy," are to be found in the monthly issues of WORLD CALL. The first, "Their Longings; Our Sympathy," appears in this issue.

Look at Women and World Highways

Take a look at the page, "Women and World Highways," in this issue of WORLD CALL. There you will find an excellent article by Mrs. H. B. Marx on the National Project. Have you done your part to bring that great project to completion? If so you can feel great pride in the growing group of competent young men and women who are in preparation for Christian service at home and abroad. They are a great company. Each group which comes to the Missions Building to be presented to the board of trustees inspires one with hope for new days ahead in our home and foreign fields in Christian education.

And Look at Current Books and Magazines

Every member of adult missionary groups will enjoy watching the news items in *World Call* which tell of the progress our missionary candidates are making. And they will want to look at current books and magazines for information about the fields they will serve. Particularly at the present time should they be giving special attention to articles on our shifting populations and on Africa. Accumulate articles and pictures on Africa which will serve as resource material for the next foreign mission study.

In the meantime there is an excellent book related to the world-wide missionary program that all will want to read. That is Henry Van Dusen's new book, *They Found the Church There.* It tells the thrilling story of the way in which American servicemen have been finding "Christian evidences" in their contacts with mission stations around the world.

A Summer Program of Missionary Education

THIS SUMMER thousands of young people of Disciples of Christ will attend conferences, intermediate camps, work camps, and other summer activities. There will be a program of missionary education in each of these camps or conferences. It has been the express intent and purpose of the program planning bodies of the Division of Christian Education to include missionary education in each summer activity for young people. The missionary emphasis of this summer program is the home missionary theme. This summer the theme will be "The Church Among Uprooted Americans."

In young people's conferences there are missionary courses such as "The World Program of the Church" and "Building a Program of World Friendship." Conferences are enriched also by the presence of a missionary. This is in addition to chapel services or banquets of a missionary nature, and the promotion of the Christian World Friendship Fund.

In intermediate camps students will be using a workbook on "Our Church at Work Around the World." Other forms of missionary emphasis are also used.

Service in a work camp gives further opportunity for missionary activity. Through such service the student enriches his spiritual life and becomes world minded.

—LESTER G. MCALLISTER.

Missions in CYF

Circles and Triangles

Intermediates:

Leaders will help Intermediates plan the first session on "Uprooted Americans" by turning to the first program theme suggested by Miss Lucy M. Eldredge in her guide, *When People Move.* This is given as one program in the guide but may easily be extended to two sessions by having a speaker, student reports, or a movie of uprooted peoples on one of the evenings.

Seniors:

The first session for Seniors on "Uprooted Americans" is found in the program guide by Maud Upton entitled "Prelude to Action." This is a discussion of what is meant by "uprooted peoples" and who the uprooted people in your community are.

Sunday Evening Meetings

Plan with the Study Committee of your CYF as to when you will use the missionary unit in the summer issue of *Fellowship* "Ambassadors of Good Will."

Camps and Conferences

Encourage those from your church attending intermediate camps or young people's conferences to take one of the missionary courses offered.

Christian World Friendship Fund Due

The time has come for youth groups to give an accounting of their missionary offerings for 1944-45. The $40,000 goal set by youth a year ago must be reached by June 30, 1945. It is not too late for you to send in your offerings. Do so today.

What About Next Year?

The new Christian World Friendship Fund program which your CYF Commission outlined at Lakeside, Ohio, begins July 1, 1945. Here are facts for you to share with every young person in your church.

What Is the Christian World Friendship Fund?

This is all of the regular offerings which any youth group in your church sends to Unified Promotion for the support of the world program of the church.

What Is the Goal for 1945-46?

$65,000. Youth who have supported our war effort generously cannot fail to support the program of Christ. That program has vital significance for world peace.

What Are the Projects?

Christian Education in the United States: field budgets of state workers, $15,000. Foreign Missions: Africa, $35,000. Home Missions: work among Uprooted Peoples in the United States, $15,000.

Available Educational Materials

One free packet will contain the following materials: (1) Map (with seals) of Africa and the United States; (2) panel discussion for use to launch the project; (3) dedication and commitment service; (4) general educational handbook.

What You Should Do

1. Set your missionary goal. 2. Order your packet of materials today from your state office, or from Kathleen Shannon, 222 South Downey Avenue, Indianapolis 7, Indiana. 3. Order other materials listed on this page.

From Our Scrapbook on Uprooted Americans

From a letter written by Eduard C. Lindeman, Chairman, National Sharecroppers Fund:

"The South is earthbound—in the truest sense the people live by the produce of their soil. Tragedy has come out of the failure of the South to win from the land an adequate living for its earthbound people. We know something of that failure—of the life of the southern sharecropper—through the graphic pages of *The Grapes of Wrath.* We must realize that the Joads are coming back with the war's ending; that their problem is still unsolved; that the joyous peace can bring misery and despair to 9,000,000 fellow Americans in the deep South.

"More than two million sons of southern farm families are now in the armed services of the United States. Their return at the end of the war will present a problem of the greatest magnitude to our people."

From the annual report of the Committee on War Services, 1944:

"With eight million families uprooted and drawn to great industrial centers to supply the material of war, the church in America has a responsibility such as it never before faced. This is the greatest migration of people ever to take place in the United States and will certainly make necessary basic adjustments in our social and religious life. Since these people are a cross-section of our population, we as a communion have a quarter of a million members affected in this shifting mass.

"To help local churches minister to these people the committee has made appropriations to fifty-one areas, while sixty local areas have received services from our field workers.

"In several instances we have cooperated with other agencies in our brotherhood to establish churches in areas where there is urgent need and an opportunity for a continuing congregation.

"In a number of instances appropriations to local churches in war industrial areas have enabled them to employ additional leadership and in others to enlarge their program. If our shifting membership maintains an active relationship with the church, much of the credit must be given to the overburdened churches in war industrial areas.

"One of the major continuing demands upon the committee is that of helping provide religious workers for government housing areas."

Plan Now for July

July 1.—Begin new study, "The Church Among Uprooted Americans."

July 1.—Begin new C.W.F.F. project.

July 1.—Independence Sunday.

July 4.—Independence Day.

General: Emphasize summer reading of missionary books.

Plan service work project for the church or community.

Missionary Worship Service

Theme: Fulfil Ye My Joy

JULY

Their Longings; Our Sympathy

Exhortation: We are enjoined to show love unto strangers and to remember those in bonds as bound with them. May we learn to identify ourselves with those who are uprooted, striving to make their suffering our own. Let us be constantly aware of the need of our brethren and alert to meet it in a time like this.

Give thanks with all thy flaming heart,
Crave but to have in it a part—
Give thanks and clasp thy heritage—
To be alive in such an age!

—ANGELA MORGAN.

Hymn: "In Heavenly Love Abiding" (*Christian Worship: A Hymnal,* No. 384)
Scripture: Psalm 137:1-4; Hebrews 13: 1-3

Litany with the response, "Lord have mercy upon all thy people."

Leader: "O give thanks unto the Lord; for he is good; because his mercy endureth forever."

Response: Lord, have mercy upon all thy people.

Leader: "They wandered in the wilderness in a solitary way; they found no city to dwell in."

Response: Lord, have mercy upon all thy people.

Leader: "Hungry and thirsty, their soul fainted in them."

Response: Lord, have mercy upon all thy people.

Leader: "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble."

Response: Lord, have mercy upon all thy people.

Leader: "They reel to and fro, and stagger like a drunken man, and are at their wit's end."

Response: Lord, have mercy upon all thy people.

Leader: "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

Response: Lord, have mercy upon all thy people.

Leader: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Leader: Most merciful Father, we have erred and strayed from Thy ways like lost sheep looking for paths of comfort and ease. We have followed too much the desires of our hearts in laying up for ourselves treasures upon this earth. We have left undone much that we should have done.

Response: Lord, have mercy upon all thy people.

Hymn: "He Leadeth Me: O Blessed Thought" (*Christian Worship: A Hymnal,* No. 405)

Meditation and Prayer: We pray for all those uprooted ones, far from the homes they love, whose hearts are filled with longing for the dear and familiar.

Silence

We pray for young wives and small children whose homes are broken by war.

Silence

We pray for our men in the service in the many camps in America who think yearningly of home.

Silence

We pray for our prisoners of war, the dear sons of mothers in distant places.

Silence

Let us pray for those uprooted ones who are trying to make homes in trailer camps and crowded quarters and who dream of other days.

Silence

Let us remember the Japanese who have been torn from homes they loved to live in camps.

Silence

We pray for those who have not the consolation of the knowledge that "Thou hast been our dwelling in all generations."

Silence

We pause to remember that, "The word became flesh and dwelt among us."

Silence

"O live in us this day,
O clothe thyself, thy purpose yet again
In human clay."

Silence

We pray for ourselves that our sympathy may not be cold, a thing of the mind, but warm and pulsing, a thing of the heart and hand.

Silence

Our hearts bow in adoration before thee, grateful that we can call thee Father and that thou hast claimed us as thy children. Our hearts find their home in thee. Amen.

Hymn: "The King of Love My Shepherd Is" (*Christian Worship: A Hymnal:* No. 169)

—WENONA WILKINSON

Echoes From Everywhere

Easter in San Luis Potosi

Successful evangelistic services were held in San Luis Potosi, Mexico, the week before Easter Sunday. The Communion Service was held on Thursday night. Eleven persons were baptized on Sunday afternoon. A large crowd listened to the cantata directed by Mr. Holroyd on Sunday evening. The Mexican who had translated the words of the cantata into Spanish was present. He lives in Mexico City.

Arrival of Halls In India

After a long hard trip, Virginia and I arrived in Jubbulpore on February 19. These last few days since arrival have been spent in trying to get settled in our apartment in the Press bungalow, and in seeing a part of the city. We are pleased with our apartment and the arrangement to board with Mr. and Mrs. Potee. They are simply grand. What we have seen of the native population makes us realize the great need for Christ, and makes us rejoice that we chose India, and have arrived. We are beginning our language study at once with the local pundit. Regular language school begins in Landour on May 1 and ends August 24.

—KEITH HALL.
Jubbulpore, C. P., India.

Joseph Smith Preaches Again

I am having a wonderful time since liberation although I am afraid my accomplishments are somewhat meager. I have preached twice: once on Palm Sunday to a full congregation in the United Church, and again in a chapel tent on Easter to about 250 soldiers, 194 of whom took communion. I also had quite a thrill talking to about 200 Chinese children and young people in the Chinese Evangelical Church (through an interpreter, of course.) The Sunday following Easter I am to preach at the Knox Memorial M. E. Church. The next Sunday I plan to visit some of our churches in the vicinity of Manila.

—JOSEPH SMITH.
Philippine Islands, April 6, 1945.

Guests of George P. Howard

One of the pleasures we enjoyed in Montevideo while on our vacation was a luncheon in the home of our very good friends, Dr. and Mrs. George P. Howard. He is the author of that short but excellent and very well documented book, *Religious Liberty in Latin America.* Dr. Howard is now busy on a Spanish translation for South America.

Another happy fellowship was a lovely tea in the home of Mr. and Mrs. Hugo Grassi. Mr. Grassi is the South American Secretary of the Y. M. C. A. These friends showed us through the beautifully appointed building; we met many of their staff. The Y. M. C. A. membership in Montevideo is three thousand, and in Buenos Aires, six thousand.

—RAYMOND AND ELIZABETH MILLS.
Asunción, Paraguay.

Asunción Activities

Last year was a very happy one in the dormitory at Colegio Internacional and we have made greater plans for this year. We had over 450 children in the school and were overcrowded. This year we are limiting the enrollment. We are also limiting the age group in the dormitory

as we feel the age range was too great for the personnel to carry on a good program. Our program will include supervised study, worship, health talks, hikes, sports, club work, vocational discussion groups, and craft work. Mr. and Mrs. George Smedley are associated with us in our work.

We have a Dr. Sanchez Palacios preaching for us in our church. He is a Paraguayan doctor and very much interested in religious work, having always devoted much time to church, Y. M. C. A., and conference activities. We average about 35 in our Spanish services. Mr. Hughes and I take turns preaching at the English services which we hold once a month.

—ELIZABETH MILLS.

Asunción, Paraguay.

Waiting for a Boat

It is Easter Sunday. I have been here in Bombay for three weeks and continue to find enough to do and see. Some days are spent attending to business. We have done some sightseeing, some reading, some letter writing. We have good food and congenial companions. There are eighteen of us living at the same place, and here for the same purpose—awaiting transportation out of Bombay.

We have seen some good pictures including "Wilson," "Adventures of Mark Twain," "King of Kings," and "Shakuntala." I was interested that the house was full although "King of Kings" has been given dozens of times here. Men cheered when Lazarus arose, when Jesus healed the soldier's ear, and when Jesus arose from the tomb.

—ANN MULLIN.

India.

Easter in Europe

Easter services with the 712th Railway Operating Batallion were very interesting and helpful. Beginning Easter Sunday morning we had seven services during the week. Three of these were in France—one at Verdun in a hotel lobby, one in Conflans-Jerny in a hotel bar-room, one in Longwy in the Protestant church. Two services were held in Arlon, Belgium, at the railroad shops in a German freight caboose. One service was held in Germany in a railroad office building. The station and yards near by were totally destroyed. The last service was held Sunday evening in Luxembourg in the Protestant church, a building more than two hundred years old.

The men of the unit seemed to be greatly interested in these services. Many came who had not been attending before. We shall probably never again hold seven services in one week in four different countries. But wherever held, the sense of fellowship, the feeling of renewed courage and strength, and the joy of worship may be experienced by those who seek Him. Several local people attended these services and had Communion with us. God knows no boundaries, either of nation, creed or color. Would that men could pull these barriers down!

—CARROLL B. CLOYD,
Chaplain, A. U. S.

Easter in Los Felix

Easter in Los Felix marked another step in the spiritual life of that ranch. At the request of the people of the ranch, we celebrated for the first time the Lord's Supper. It was a very simple but impressive service. We laid the table in the living room-bedroom. The children sat on a skin on the floor, and the 11 or 12 adults sat on chairs in a semicircle around the table.

For pre-Easter services in our valley, we were fortunate to have with us Mr. Jaime, a young preacher of the Salvation Army in Mexico City. He has been very active for three years in the Crusade to place a Gospel in every home in the Republic. He divided his time in Los Nogales, Ciudad Garcia, and Los Haro, going out from these points for evangelistic work during the day.

—RUTH LESLIE.

Ciudad Garcia, Zac., Mexico.

Chaplain Boyd in Italy

With my units all along the front, it was not possible for me to visit all of them on Easter Sunday, but I held four services during the day, and the rest during the early part of the week, fourteen in all, and with Easter Communion for all of them. We began the day in an out-of-door service in the misty morning in an olive orchard, which gave a mystical sense of His presence in our gathering; we ended up in the lines where I paused many times for the artillery blasts. One of my men, Sgt. Frank Napoletano from Detroit, who has an excellent voice, was able to go with us for Easter Day. He sang two solos in each service, accompanied by my assistant, Cpl. Wm. Eckert, Jr., on the little organ. While we lacked choirs and beautiful churches, and the quantities of Easter flowers, still faith in a Risen Lord in our hearts was here.

—CARL M. BOYD,
Chaplain U.S.A.

Hidden Answers

1. What is the present percentage of infant mortality in Africa?
2. Who is Mrs. Asunción Perez, and what did she say at a Holy Week service?
3. What does Dr. Smythe think is the main problem to be solved by Christian work in India?
4. What and where is the "Templo Christiano"?
5. Tell the story of a modern "Good Samaritan" as related by CCORR.
6. What is the average salary for Negro teachers in rural schools in Mississippi?
7. What is the National Project?
8. Where are Disciples of Christ celebrating 50 years of missionary work?
9. In what country does a baby never use a bed or a cradle?

In Memoriam

Mrs. William Speece, February 5, 1945, Mackinaw, Illinois. Devoted member of Christian church. Active as a deaconess and missionary society member.

Mrs. Nellie Blaisdell, November, 1944, Belvidere, Nebraska. Devout Christian. Member of the missionary society, and the former C.W.B.M.

Mrs. J. Wesley Lee, April 22, 1945, Maysville, Kentucky. WORLD CALL Secretary of the Maysville Christian Church until recently. Age 81.

Mrs. Ella Mae Shaver, January 28, 1945, Edinburg, Indiana. Faithful and devoted worker in church and missionary society. Age 75.

Mrs. Margaret Harrison, March 11, 1945, Coleta, Illinois. Lifelong member of the Christian church, and a loyal and faithful member of the missionary society. Age 91.

Mrs. Eleanor R. Ashby, February 26, 1945, Berkeley, California. Member of University Church. For many years, librarian and secretary of literature for the W. M. S. State Board.

Miss Mary M. Folks, March 15, 1945, Los Gatos, California. Actively engaged in Christian work for more than fifty years. Served as president, vice-president, and at the time of her death, secretary for the W. M. S. State Board.

Mrs. Helen H. Boylan, March 24, 1945, Ann Arbor, Michigan. Beloved member of Memorial Christian Church for twenty-five years. Active in Women's Council and Sunday school.

Mrs. Olive Hull, February 27, 1945, Weston, Missouri. Ardent missionary member of Weston Christian Church for fifty years. Subscriber and reader of *Missionary Tidings* and WORLD CALL. Age 75.

Mrs. Emma S. Carson, February 7, 1945, Blackwell, Oklahoma. Last of the charter members of the Blackwell Christian Church. Active for more than a half century. Loved by all. Age 95.

Mrs. Kathryn Shattuck, March 25, 1945, Brazil, Indiana. Devoted and faithful member of the missionary society of First Christian Church.

Miss Esther Bachelder, March 9, 1945, Ontario, California. Member of Christian church since 1887. Reader of WORLD CALL. Age 100.

Mrs. Arthur A. Everts, April 11, 1945, Dallas, Texas. Prominent in religious work in Texas. Member of East Dallas Christian Church, which was organized in the home of Mr. and Mrs. Everts in 1903. State president of women's work, and at time of her death, a member of the board of Jarvis Christian College.

LETTERS written by Joseph Smith in the Philippines are now received without delay. He is staying on with the American Red Cross for the time being. He writes that the area in which one can travel is quite limited as yet; transportation, food and living quarters will be a greater problem when the internment camps are disbanded. He has made contacts with some of the Christian leaders of the churches, and has discovered the tremendous need for Bibles, concordances, and other material for Bible teaching and preaching.

Mrs. Smith and Freddie, and Mr. and Mrs. Allan Huber arrived in the States about May 9. They were at Missions Building, Indianapolis, on May 15.

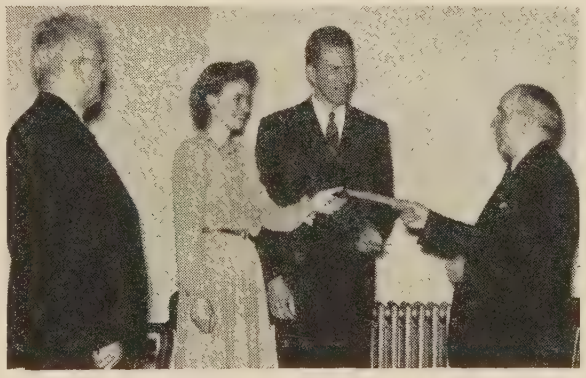
Owing to the illness of Mrs. H. G. Russell, she and Mr. Russell returned to the States recently from the Belgian Congo, coming by plane. They left Bolenge on March 26, and arrived in Miami on April 10. Mrs. Russell is undergoing medical treatment and hopes to be in good health again soon.

Word comes that Miss Goldie Ruth Wells sailed from Lisbon the early part of May for the Belgian Congo. On the boat to Lisbon with her were twenty-five missionaries of various mission boards. Also traveling with her were some Chinese women returning to China to teach in colleges.

Mrs. Edith Elsam, retired missionary of India, writes that she and Mr. Elsam are expecting their son, Harold, to return home soon after two years of service with U. S. forces in India. He had opportunity to see the Disciples of Christ Mission in India. One night he flew at a height of ten thousand feet over Bina, his birthplace, so that he saw only the lights of the town and the trail of the Bina River on the banks of which he had hunted as a boy. C. G. Elsam celebrated his 81st birthday on May 1.

Mrs. O. J. Goulter received messages dated March 11 and April 11, 1944, from Mr. Goulter, still interned in Shanghai, China, which indicated that he was still keeping up his weight. In addition to working in his garden, he was doing some reading and studying. He expressed appreciation for the Red Cross food packages when he said, "Every inmate appreciates beyond words splendid Red Cross food packages. Impossible to exaggerate value. Red Cross otherwise enormously helpful."

Sympathy is expressed for Raymond Baldwin and eleven-year-old son, Burton, in the death of Mrs. Baldwin on April 27 in Topeka, Kansas. Mr. Baldwin has been state director of religious education for Kansas since 1934. This year he is the acting national director of young people's work, spending part of his time in the St. Louis office. He was called from St. Louis when Mrs. Baldwin suffered a stroke April 24, and was at her bedside the last twenty-four hours of her life.



Mr. and Mrs. Ellsworth Lewis receive from President Hopkins appointments for missionary service in Africa. Dr. C. M. Yocum, left, presented the candidates for appointment.

Miss Edith Converse, who became a home missionary under the Christian Woman's Board of Missions and was assigned to Hazel Green Academy, a mountain school in Kentucky, passed away in April in Chattanooga, Tennessee, where she has made her home since her retirement in 1931. She was eighty years of age at the time of her death.

John E. McCaw, of Carbondale, Illinois, has been called by the United Society to serve as national director of student work in the department of religious education. His sister, Betty McCaw, is a missionary in Asunción, Paraguay.

Virgil A. Sly, executive secretary of the department of financial resources, The United Christian Missionary Society, has left Indianapolis for a secretarial visit to the Disciples of Christ Mission in the Belgian Congo. He sailed from New York about May 12.

Miss Katherine Clyde Holder, daughter of Mr. and Mrs. William R. Holder, became the bride of Pfc. Thomas Vyn Reese on April 25 in a ceremony read by her father. Mrs. Reese is a graduate of Butler University. Pfc. Reese attends the Indiana University Medical School. Mr. Holder is now serving as national director in the department of financial resources of the United Society. He and Mrs. Holder were formerly missionaries in Congo.

At the April meeting of the Board of Trustees of The United Christian Missionary Society, four volunteers and two candidates for missionary service were presented. Mr. and Mrs. Ellsworth Lewis received their appointments in a commissioning service on April 25. Dr. C. M. Yocum, executive secretary of Africa and India Missions, presented the candidates, and President Robert M. Hopkins presented the commissions for service in the Belgian Congo.

Two candidates for home missions service were also presented at the April meeting.

Miss Lillian Ruth Ratten, of Okmulgee, Oklahoma, has been called as National Field Worker for Negro Missionary Organizations, succeeding Miss Carnella Jamison who resigned earlier in the year. Miss Ratten is a graduate of Jarvis Christian College with an A.B. degree, and has twenty-seven hours' graduate work in Kansas State College. She has a rich Disciple heritage, her grandfather being the late Charles C. Haley, pioneer preacher and founder of the Clark Street Christian Church, Greenville, Texas. Her mother was active in the work of the Christian Woman's Board of Missions, and is now president of her local missionary society. Miss Ratten begins her duties as National Field Worker on June 1, 1945.

Miss Myrle Ward, Mr. and Mrs. E. A. Johnston, Mr. and Mrs. Everton B. Smith, and Martha and Georgia Bateman, missionaries in Belgian Congo, are en route home for furlough. The Johnstons have served their final term in Congo, having gone to the field in 1913.

Famine Orphan and Surgeon

IN THE year 1899, the year after my arrival in India, a small, attractive boy was brought to me as a patient. Balli Das, who afterward took the name of Herbert, was one of the many orphans saved during the great famine of 1896-97, and was in the newly opened Damoh boarding school. W. E. Rambo, father of our Doctor Victor Rambo, had this institution in hand and tenderly cared for the orphans.

Balli recovered, finished his schooling in Damoh, and became an evangelist. He married a sweet girl in the Mahobe girls' boarding school. His wife was also a famine orphan. To them were born several sons among whom was one named Silas. Silas and his brothers went to the Damoh boarding school.

After finishing at Damoh, Silas went to the Christian high school which had been established in Jubbulpore, and which is conducted as a union school by the Methodists and the Disciples of Christ.

After graduating from high school, and having taken a year of college, Silas cast about to know what branch of service he should enter. While in high school he had attracted my notice as a boy who could make good and should have a chance. After consultation with him, I sent him to the mission medical college at Miraj.

In various ways he managed to secure sufficient means to complete his course two years ago. Soon he obtained a position in a Baptist mission hospital where he is manifesting a decided flare for surgery. Some time ago he wrote saying that out in a village dispensary one day he had done thirty cataract operations without the loss of an eye.

I like to think that Silas has taken up the work I was compelled to lay down.

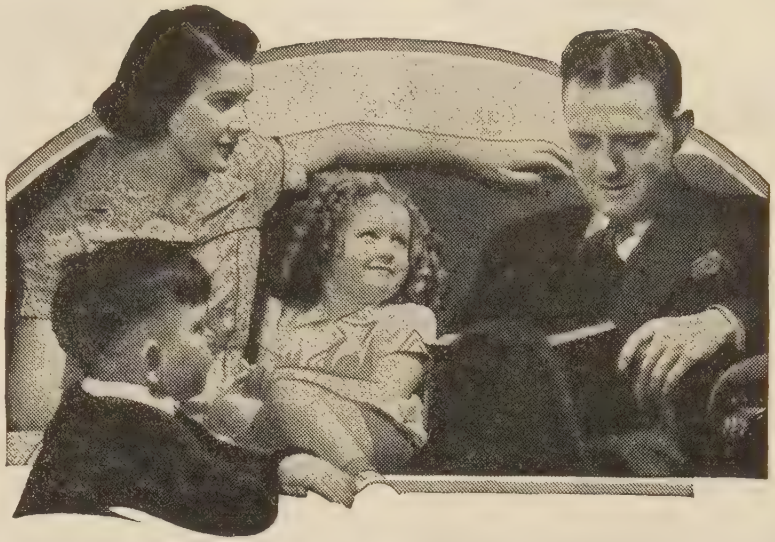
About a year ago he was married to one of his former classmates in the medical college. We hope she may take her place by his side, and work among the women. They have a little daughter a few weeks old.

—ADA M. GORDON.

Religion at Work

Once in Natal, Brazil, while Daniel Poling was waiting for a good flying field, he ran into an old friend, Chaplain Overstreet. Dr. Poling thought his friend would go into town to guide his sightseeing, but Chaplain Overstreet was busy. He was conducting a Jewish service for a Roman Catholic priest. That was enough sightseeing for Dr. Poling. He stayed, and it developed that there was no Jewish chaplain in the post. So the other chaplains, Protestant and Catholic, had been conducting services for the Jewish boys, a practice which is approved by military and religious authorities. On this particular night, a Roman Catholic priest had been scheduled to conduct the service but he was ill, so Chaplain Overstreet, the Baptist clergyman substituting for a Catholic chaplain, conducted the Jewish ritual and gave a sermon for forty-two Jewish boys.

—NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.



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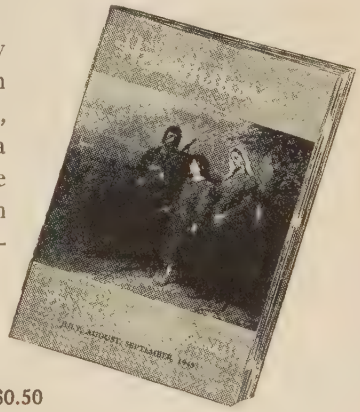

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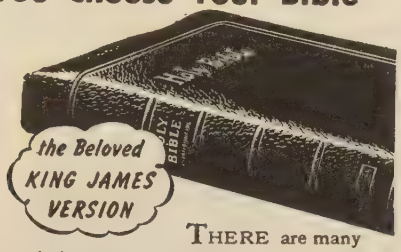

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—Amy Lowell

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Ira W. Langston, *Pastor*

They Worship Anywhere

IT WAS mid-morning when we left our temporary camp in Southern England. Sometime during the night under the cover of fog we were on our way. The second morning we awoke to find our boat grounded upon the sand of Utah Beach, made famous by D-Day, June 6, 1944.

After plodding through the greasy mud, bivouacking in an open field, discussing in little groups the possibilities and limitations of our mission, riding several miles in open trucks through little towns and villages completely blown to bits. We came to rest in a temporary camp. It was an open cow pasture over which were scattered the remains of broken and razed gliders.

My first service on the continent was held in and about the fuselage of one of the wrecked gliders. It was an inspiration to see men worship sincerely, amidst the evidences of sacrifice and death. Hedgerows, foxholes, broken implements of war were all about. Here men had bled and died, giving their all. On the hill just beyond there was a cemetery whose white crosses stood as mute evidence to the price which had been paid.

It was Friday afternoon, and from the cliff along which the highway from the south ran, we caught our first glimpse of Cherbourg. Dirt, filth, want, need, cried out from every street corner, and from the docks and harbor. Wrecked shops, wrecked buildings, wrecked waterways, wrecked bridges, and wrecked lives were in evidence everywhere.

Sunday came. There were five services scheduled; one at the Battalion Command Post, and one at each of the Gun Battery Command Posts. The room at Battalion Headquarters had been a part of a school, but recently had been used by the occupying Germans. Several charcoal sketches were on the walls, including one rather grotesque drawing of a girl. But men worshiped here with sincerity.

At A Battery we were ushered into an abandoned cafe. Upon the walls still hung a notice in French, which read: "All customers will pay as soon as they are served." In this little, dirty, but once gaudy room, men worshiped with humility.

On the edge of the harbor where one could hear the sound of the lapping waves and feel the spray upon his face, we descended concrete steps into an underground barracks built by the Germans. There near the cots and amidst the confusion of men's living quarters, we conducted the third service of the day. Sitting upon beds, squatting on the floor, standing in the doorway, leaning against the wall, they worshiped with devotion.

The jeep rolled along a muddy street, plowed through the mire near a gasoline dump, wended its way amid the barren walls of gutted buildings and wreckage scattered about the docks, and came to a halt near a small row of Nissen huts. In one of these semi-circular structures, we put a blanket over a small table for an altar, placed our cross, lighted our candles, and called together the soldiers, both English and American, who were sharing these quarters. Here they worshiped with trustfulness.

Winding through the narrow cluttered streets of the city, and back up by the side of the cliff, we came to the place of the final service of the day. Just across the narrow roadway from the Command Post there was a rather large inclosure covered with beautiful green grass. In one corner of this inclosure the battery had erected its supply tent. Immediately in front of this tent we placed our table and devised a center of worship. Beneath the open sky, on a clear, beautiful Sunday afternoon, the men sat scattered around upon the green grass, encompassed by the evidences of death, suffering, heartache, beastiality, and reverently worshiped.

As the day's work came to an end, we journeyed back to our headquarters. The noisy clatter of the jeep and the confusion of a most important port town in war times could not erase from my tired but happy mind the conviction that they worship anywhere.

—HARRY J. BERRY,
Chaplain U. S. A.

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Rural Reconstruction Center in Jamaica

WINTER is over; the rains came recently. Winter in Jamaica is usually dry and hot, especially in Kingston. But we live 15 miles up in the hills where it was quite cool in December. In fact, up here we always have lovely weather, winter or summer.

We have added an earthquake to our experience of the August hurricane. It was quite severe, but no serious damage was done. It was our first experience with earthquakes. and all of us were a bit frightened, all except Archie. He was helping to build a new parsonage and was standing on the wall-plate above. He shouted down: "Who's shaking that building down there?" By that time the quake was over, so of course he wasn't scared!

We are trying to plan for a new Secondary School. We are using the upstairs of our Mission House as the girls' dormitory, remodelling a garage-barn for the boys; using an old office for a library-study room; making a lean-to roof shelter for a dining room, with a new kitchen beside it; transforming a pantry into a bathroom; and using the near-by church for classrooms. We expect to begin with but one class (first year) and will probably have no more than ten boarding students. To begin with Isaac Henderson, the local minister, Archie and I will probably be the staff. The need for "prepared" ministerial prospects is so pressing that we feel we must by all means start schoolwork soon.

Archie had a wedding the other day. The bride wore a *white* gown and veil. Then, immediately following the marriage, there was a dedication ceremony for the three-month-old baby of the bride and groom. Irregular? Yes, but we wish we might multiply this a thousand times. All too few Jamaicans bother with either ceremony. Not long ago we drove a sick baby and its unmarried parents to the hospital in Kingston. Asked why they hadn't married, they gave the cost of illness as the reason. Archie told them to come to him any time and he would marry them for nothing. That was several months ago. Last week the man came to arrange for the wedding.

Somehow, with petrol rationing and all, we have managed to get into Kingston for all the important items of inter-church life. We have already been instrumental in getting the Jamaican Christian Council, for the first time in its five-year history, to study the problems of the rural church.

Other successes have attended our coming up here. Due to a "temporary" shortage of pastors, Archie has been serving four hill churches. This "bush-preaching," an extra added to many extras, is nevertheless a good way to learn the work as well as to be helpful. For example, a young man recently came to our hill-home. He said he was a member of one of Archie's circuit of churches. But the man lives four miles back in the hills at King Weston, a Catholic community. He revealed that he had built a bamboo chapel on his uncle's place, had gathered some 25 to 30 Protestants there, and asked that Archie visit the little group. It developed that he had eleven candidates for baptism, and several others already baptized, most of whom were asking to be admitted as members of the church at Oberlin. On Easter Sunday, at 6:30 A.M., these eleven were baptized in the river, 600 feet below. The congregation sang as it went down to the river, and as it walked up again. Between 400 and 500 people gathered for the ceremony. Then the eleven, and five others, "sang" their way four miles down to the Oberlin Church for the eleven o'clock service, where they were received into membership and partook of Communion. King Weston is to be a "class house" of the Oberlin Church.

"Pullman" travel in Jamaica

The multitude of ways that we can assist in the community in the making of the "New Jamaica" as included in the term, "Rural Reconstruction Center," through cultivation, cooperation, education, and recreation, would have been impossible if we had remained in Kingston.

—MRS. ARCHIE ALLAN.

Jamaica, B. W. I.

Respect Is Their Right

To many adults the Japanese (in the United States) were figures of mystery, and there flowed between them an undertide of distrust. Perhaps the mature and wise seniors could have taken a lesson from the callow school child. In a California school one month after Pearl Harbor, a Japanese boy was elected president, despite the more insular-minded parents and teachers. This was democracy in practice.

When they return to the life from which they were so abruptly torn, the American Japanese are certainly entitled to all the respect which a free and democratic people can show them. We take it for granted that the Nisei will forgive us. They have committed no crime. Have we?

From an Editorial in the Los Angeles *Collegian.*

Book Chat

(*Continued from page* 17.)

WITH THE great war coming to a close, and millions of men coming back to wives and children once more, men whose lives have been interrupted and changed by war, and whose reorientation into the social life of the country is a main problem, we are sure to have sad experiences of disrupted family life. Ernest R. Groves has long been one of our most sensible and well-informed writers on this subject. His new book, *Conserving Marriage and the Family,* is especially good. Dr. Groves realizes the tendency of young Americans to exaggerate the romantic qualities of marriage. This tendency is being accelerated by the separations of the war. His book will help young people come down to earth and face the realities. It will help them to take sensible and well-rounded views of the problems of the family and the home. It would be a good book to have in every home in America, and is certain to find a large and useful circulation.

Books Mentioned on Page 17

THE NEW EDUCATION AND RELIGION, by J. Paul Williams. New York. Association Press. 198 pp. Price $2.50.

CHRISTIANITY AND THE CULTURAL CRISIS, by Charles D. Kean, New York. Association Press. 204 pp. Price $2.00.

THE CHURCH LOOKS FORWARD, by William Temple. Macmillan, New York. 204 pp. Price $2.00.

CONSERVING MARRIAGE AND THE FAMILY, by Ernest R. Groves. New York. Macmillan. 138 pp. Price $1.75.

Books Received

TALES FROM AFRICA, by Alice Geer Kelsey. Price 50 cents.

CHRISTIANITY WHERE YOU LIVE, by Kenneth Underwood. Cloth, $1.00; paper, 50 cents.

MPENGO OF THE CONGO, by Grace W. McGavran. Cloth, $1.00; paper, 60 cents.

FRIENDSHIP MAGIC, by Jeanette Perkins Brown. Cloth, $1.00; paper, 60 cents.

Friendship Press, 156 Fifth Avenue, New York 10, New York

THE NEW EDUCATION AND RELIGION, by J. Paul Williams. $2.50.

FLIGHT TO DESTINY . . . an interpretation for youth of the life of Theodore Carswell Hume. Edited by Ruth Isabel Seabury. $1.25.

CHRISTIANITY AND THE CULTURAL CRISIS, by Charles D. Kean. $2.00.

Association Press, 347 Madison Avenue, New York, New York.

GEORGE W. TRUETT, revised edition. A Biography by P. W. James. $2.00.

FIGHTING LIBERAL, by George W. Norris. $3.50.

The Macmillan Company, 60 Fifth Avenue. New York, N. Y.

WORLD CULTURE, by Pryns Hopkins. Pasadena, California. Freedom. Cloth, $1.00; paper 70 cents.

DEMOCRACY BEGINS AT HOME, by Jennings Perry. Philadelphia. J. B. Lippincott Co. $3.00.

CLINICAL PASTORAL TRAINING, edited by Seward Hiltner. New York. Commission on Religion and Health, Federal Council of Churches. $1.00.

LAND THAT I LOVE, by Irene LaWall. Columbus, Ohio. The Wartburg Press. $1.00.

THINGS IMPORTANT, Darwin Xavier Gass. Boston. W. A. Wilde Co. $1.50.

WORLD CALL

". . . unto the uttermost part of the earth . . ."

FROM the Admiralty Islands, far away in the Southwest Pacific, comes a letter from a soldier to his pastor back home:

"One time we were on one of these lonely islands, and one of the boys made a sermon one Sunday morning from The Upper Room. I had my Bible that the Sunday School had given me, but we had been in the rain for weeks and the leaves were stuck together. Then I happened to remember that I had my Upper Room in a rubber bag, so we used that. *We surely made good use of it, too!*"

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1943-44	1944-45	1943-44	1944-45
Churches	$342,114.50	$419,367.22	$48,908.08	$54,614.53
Bible Schools	99,217.45	113,594.91	4,964.96	5,972.54
Christian Endeavor Societies	3,942.88	3,750.05	676.04	607.95
Women's Missionary Societies	148,489.93	176,925.02	5,252.25	4,121.51
Councils	157,772.93	209,173.98	8,115.07	5,217.63
Young Matrons' Missionary Societies	5,350.17	6,352.64	97.50	119.06
Guilds	17,323.59	22,419.85	422.30	441.50
Circles	2,886.22	2,223.96	86.00	157.00
Triangles	1,210.25	1,142.09	16.50	92.00
Children's Missionary Organizations	1,483.63	1,316.84	152.18	138.06
Unified Youth Groups	3,622.54	6,060.96	805.07	1,233.03
Unified Children's Groups	201.72	52.54	37.83	43.48
Individuals	15,661.88	20,739.31	27,916.04	29,866.39
Grand Totals	$799,277.69	$983,119.37	$97,449.82	$102,624.68
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Award of the Silver Star Medal

The awarding of the following citation took place March 14, 1945, somewhere in Holland just before the crossing of the Rhine River.

Citation

Captain Edward L. Young, 0-402686, Headquarters 30th Division Artillery, United States Army, is awarded the Silver Star for gallantry in action on 22 June 1944, in France. During an enemy artillery concentration Captain Young, a Chaplain, went to the aid of a wounded officer but upon reaching him, found that he was dead. Disregarding the artillery fire he searched for other casualties and then proceeded on his way to the aid station. On arriving at the aid station he ministered spiritually to the wounded and then courageously remained in the shelled area and assisted in the evacuation of the wounded. Chaplain Young's display of heroism and loyalty, despite the personal hazards involved, reflect great credit on himself and the Armed Forces.

Signed—L. S. Hobbs
Com. Gen.

Chaplain Young received his A.B. degree from Culver-Stockton College, Canton, Missouri, and his B.D. and M.A. degrees from Vanderbilt University. His home is at Frankford, Missouri.

As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy. —Lincoln.

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5. Praise Him! Praise Him! / Nobody Knows the Trouble I See
6. What a Friend We Have in Jesus / Little David Play On Your Harp / The Old Rugged Cross
7. Let the Lower Lights Be Burning / Amazing Grace / De Old Ark's A-Moverin'
8. I Love to Tell the Story / We Shall Rise
9. When Morning Comes / Lead Me Gently Home, Father
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Last Column

LOOKING through an album today, I found a beautiful picture of Miss Mary J. Judson.

My thoughts harked back to the years when I sat at my desk, facing hers, in the office of the Christian Woman's Board of Missions in Indianapolis, on Market Street. My duty was to receive the money, record it in various funds, and bank it. Miss Judson, as treasurer, spent it.

I remember, with a great deal of pleasure, one day when she looked up with that little crooked smile which so endeared her to all of us, and said, "They say figures don't lie, but I say they surely can prevaricate."

Memory recalls many interesting things that happened in that office of the C. W. B. M. It was my great privilege to receive that munificent gift of $30,000 to start the building of the College of Missions, today occupied by the U.C.M.S.

That was thrilling, but no more so than the receipt one day of a matchbox, wrapped in brown paper, and filled with pennies, nickels and dimes—$5.32, sent just as collected in a small town in Arkansas, to be used to spread the gospel all over the world.

This was the spirit that has lived in the hearts of our women since the little prayer meeting held in a home in Iowa, resulting in the organization of our beloved C. W. B. M.

Miss Judson has always been an inspiration to me as to many others. She loved *life*, loved *folks*, loved *work*, and loved *God*.

—Elizabeth Stephens Carr.

March 26, 1945.

Raymond Mill's Fish Story

While vacationing in Uruguay, Mr. Pickering, a meat packer from Buenos Aires, and I decided to go fishing one morning. About six o'clock we hired a man to row us out in the ocean a short distance where we anchored. I no more than dropped a line over the side of the rowboat when I had a good sized fish about 18 inches long. It was a Pescadilla. It seemed we had anchored over a large school of fish. Between us we caught 97 fish in about an hour's time, bringing up two on the line many times. It was a fisherman's paradise. After about an hour we decided to head back for land for fear they might begin jumping into the boat and swamp us! Anyway, the Y.M.C.A. camp where we were stopping had an excellent fish supper that night. Mr. Pickering and I think we should be honorary members of 'most any fishing club!

—Raymond Mills.

Asunción, Paraguay

I took myself to church
But fear it was a sham
For Mind and Soul I left outside
Like Mary's little lamb!

—Mayme Garner Miller.

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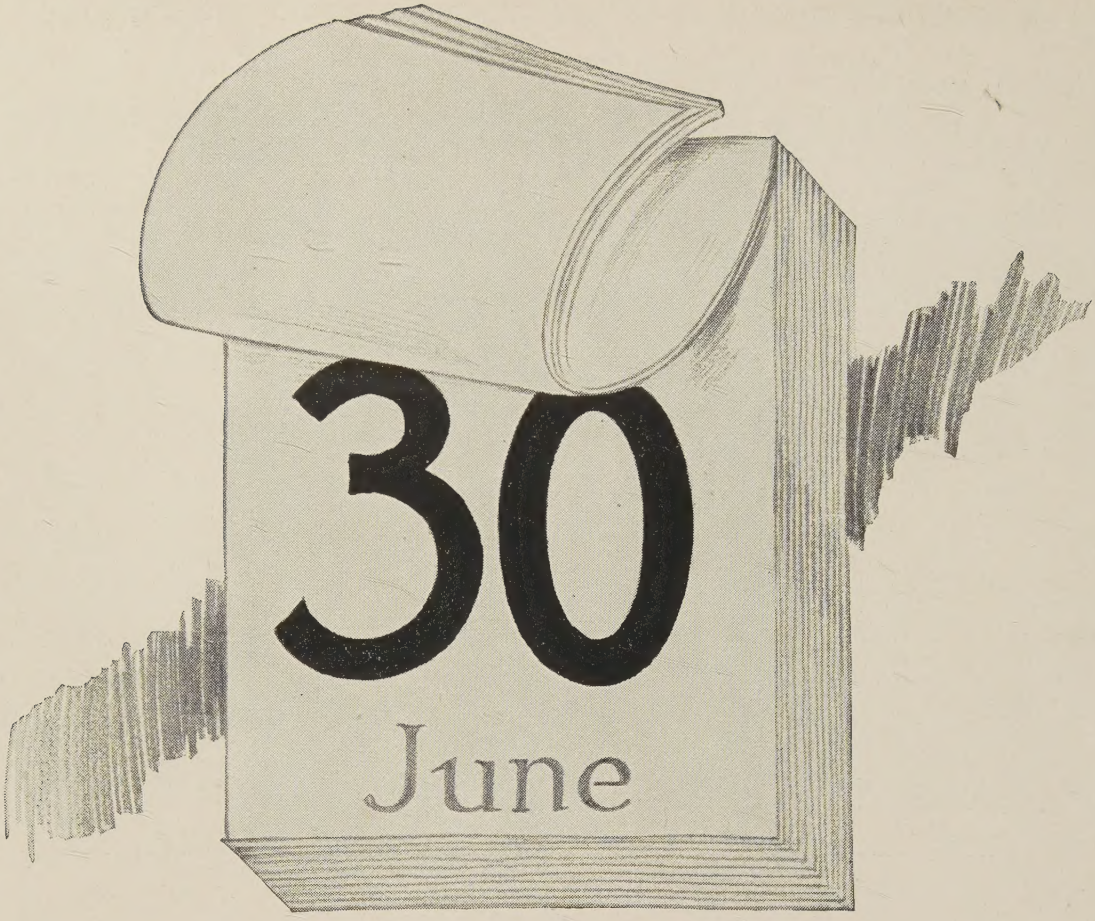

June 30 determines what will happen in the world causes

- If we give less than last year—there must be retreat in the work of Christ at home and around the world;
- If we give the same as last year—the work must remain static;
- If we give a little more than last year—we merely allow for the increased cost of operating expenses;
- If we give in proportion to our ability and in light of the world's need of Christ—we will make possible an aggressive Christian program for the world in the critical days of the new year.

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